

or **पंचकर्म** *n.* A collection of five works, from **पंचन्** Five, and **कर्मन्** A work; **त्रिखट्टी** *f.* or **त्रिखट्टं** *n.* Three bedsteads collectively, from **त्रि** and **खट्टा** A bedstead. But **राजन्** makes **राज** Only; as **त्रिराजं** Three kings collectively.

1113. IN compounds of the second division, **गौ** A cow, becomes **गवः**; **नौ** A boat, **नावः**; **मित्रि** A friend, **मखः**; **रात्रि** A night, **रात्रः**; **अंगुलि** A finger, **अंगुलः**; **अञ्जलि** The hands joined with the hollows upwards, **अञ्जलः**; **पथिन्** A road, **पथः**; and **खारी** A certain measure, either **खार** or **खारि**. Examples. **पंचगवं** Five cows collectively; **त्रिसखं** Three friends; **त्रिणावं** A collection of three boats; **पंचरात्रं** Five nights; **चतुरंगुलं** The four fingers; **त्र्यञ्जलं** Three double handfuls; **चतुःपथं** The junction of four roads; **पंचखारं** or **पंचखारि** *n.* The quantity of five *khari's* measure.

1114. **अहन्** A day remains unaltered in compounds of the second division; as **त्र्यहन्** The period of three days.

1115. OF compounds of the third division, the following are given as examples; **पंचगव** *adj.* Who hath four cows, from **गौ**; **द्विनाव** *adj.* Who hath two boats, from **नौ**; **त्रिराज** *adj.* That hath three kings; &c. &c.

Of the fifth Species of Compounds, called बहुब्रीहिः

1116. COMPOUNDS of the fifth species, called **बहुब्रीहिः**, are epithets of other words, and, consequently, subject to the change of gender, like common adjectives.

1117. IN compounds of the fifth species, the first member is generally put in its crude form, and joined to the second by the common rules of orthography; as in these examples;—**बहुधनः** *m.* **बहुधना** *f.* **बहुधनं** *n.*

One

One possessed of much wealth, from बहु Much, and धनं Wealth; लम्बकर्णः *m.* Long-ear, who has long ears; पद्मघानिः *m.* In whose hand is the lotus, an epithet of *Vishnu*; पीताम्बरः *m.* Whose garments are yellow, an epithet of *Vishnu*; पृथुरोमो *m.* Having broad hair, viz. scales, an epithet of a fish; from पृथु Broad, and रोमन् Hair of the body; बहुपदः *m.* Many-foot, viz. Who has many feet; द्विपदः *m.* Two-foot, who has two feet, a *biped*; बहुदको *f.* Much water; as बहुदकानदी A river having much water; बहुमातंगं *n.* Many-elephant; as बहुमातंगं वनं A forest in which are many elephants; शीतगुः *m.* Having cold beams, an epithet of the moon, from शीता गौः *f.* ध्वस्तभायः *m.* Whose delusion has been broken, from ध्वस्ता भाया *f.* कालतनुः *m.* Whose body is black, from काला तनूः *f.* &c.

1118. MANY instances occur where the first term preserves its feminine sign, in compounds of the fifth and sixth species. Examples: वामतनूमार्थ्यः *m.* One who has a wife with a beautiful body, from वामतनू भार्य्या *f.* So रसिकाभार्य्यः *m.* Who has an agreeable, or pleasant wife; पाविकाभार्य्यः *m.* Who has a wife that cooks; दत्ताभार्य्यः *m.* Who has a given wife, or whose wife's name is *Dattā*; कल्याणीजायः *m.* Who has a good, or fortunate wife; षष्ठीजायः *m.* Who has the eighth wife; सुवेशाभार्य्यः One who has a wife with fine hair.

1119. महा is generally substituted for महत् Great, in compounds of the fifth species; as महाबल Of great strength or power, महाकर Productive of great revenue; महाकाय Having a large body; महात्मा *m.* Of great spirit; महाजवः *m.* Of great speed; महाविशिष्ट Greatly distinguished; &c. But महत् is used when followed by a word signifying *become, grown, or made*; as महद्भूत Become large or great; &c.

1120. प्रजम् is substituted for प्रजा A subject, tenant, progeny, im-

mediately preceded by the privative अ, or by दुर् or सु; as अप्रजाः *m.* Who has no subjects; सुप्रजाः *m.* Who has good subjects; दुःप्रजाः *m.* Who has bad subjects. In like manner मेधस् is substituted for मेधा Understanding, when immediately preceded by the same particles, or by मन्द Slow, dull, and अल्प Small, little; as सुमेधाः *m.* Of good capacity; अल्पमेधाः *m.* Of little understanding; दुर्मेधाः *m.* Of mean capacity; &c.

1121. धर्मन् is substituted for धर्म, when it follows in a compound; as सुधर्मी *m.* One of good morals.

1122. अ before a consonant, and अन् before a vowel, is generally substituted for the negative न, when preceding in a compound; as अनन्त Endless, eternal; अच्युत Without waste, an epithet of *Vishnu*. न is also sometimes used; for they write also नान्त and नाच्युत. न is also found in certain words, which may now be considered as primitives; such as नाक Heaven, a compound, they say, of न and अक Sin; नख Nail, from न and ख A pore, not porous; नक्त Night, from न and अक् Go—in which there is no walking; नपुंसक Neuter, not male; नशत्रं A fixed star, without waste; and a few others.

1123. क् is sometimes affixed to the last member of a compound of this species: It is affixed after सर्पिस् Oiled butter, उपानह A shoe, मधु Honey, शालि Rice, दधि Sour curds, and उरस् The breast; as बृहोरक् *m.* Who hath a broad chest. क् is also subjoined to नौ A boat, पुमस् A male, अनडुह A bull, पयस् Milk, and लहमी Fortune; as लब्धनौक् *m.* Who has obtained a single boat; &c. क् is also subjoined to words in इन्, when the compound epithet is required to be in the feminine gender; as बहुवाक्त्रिका सभा *f.* An assembly in which are many orators. If the epithet be masculine, क् is omitted; as बहुदण्डी *m.*

Who

Who punishes many. के is put after धीन् A brother in a bad sense : as वीरभानूकः *m.* Whole brother is a thief. के is also sometimes redundant.

1124. स may, indifferently, be used for सह With, in compounds of any species: as समानूकः or सहमानूकः *m.* Along with (his) mother.

1125. अक्षि An eye, and सविथि A thigh, are changed to अक्ष and सवथ, by substituting अ for their finals, when forming the last member of any compound; as वामनपत्राक्षः *m.* Having an eye like the flower of the lotus; पुण्डरीकाक्षः Lotus-eye; ह्रस्वसवथः *m.* Who has short thighs. *Obs.* If these words do not mean a part of the body, this rule does not take place. अ is also substituted for the final of अंगुलि A finger, when placed in a compound implying the measure of wood; as पञ्चांगुलं दाम *n.* Wood of five fingers length; चतुरंगुली समित् *f.* Firewood of four fingers.

1126. मूर्ध्नि The head, substitutes अ for अन् in a compound with द्वि Two, and त्रि Three; as द्विमूर्धः *m.* Having two heads; त्रिमूर्धः *m.* Having three heads.

1127. कोकुद् is substituted for कोकुद A hump, (as on the Indian cow), in a compound which relates to the age of an animal; as अजान कोकुद् Whole hump is not grown (epithet of a calf). Also in composition with त्रि Three, when it forms the epithet of a mountain; as त्रिको कुद् That has three humps.

1128. काकुद् The palate, or roof of the mouth, loses also its final अ, after उन् and वि; as उत्काकुद् With a high palate; विकाकुद् That has no palate. After पूर्ण Full, it may drop it, or not; as पूर्णकाकुद् or पूर्णकाकुद् That has a full palate.

1129. अ is substituted for the final of a noun of number, preceded by certain particles, or another numeral, to form compounds expressive

of indefinite, or optional quantities or numbers; as अदूरदशाः Not far from ten; उपविंशाः About, or near twenty; एकद्वीः One or two; द्वित्राः Two or three; त्रिचत्वाः Three or four; पचषाः Five or six. The same form is used when the first term is the multiplicator of the second; as द्विविंशाः Twice twenty, viz. forty; त्रिसप्ताः Thrice seven, viz. Twenty-one. *Obs.* The lowest number is always put first.

1130. अ is substituted for the finals of certain words, compounded as in the following instances:—For the इ of नाभि The navel, when the compound is a proper name; as पद्मनाभः Whose navel is the lotus, (a proper name); otherwise गभीरनाभिः *m.* Who has a deep navel. Preceded by दुर्ग Wool, they write either नाभ or नाभि; as दुर्गनाभः or दुर्गनाभिः Wool-navel (an epithet of the spider).—For the अन् of लोमन् Hair of the body, preceded by अन्तर Within, or वहिस् Without; as अन्तर्लोमः *m.* Whose hair is within; बहिर्लोमः *m.* Whose hair is without.—For the इ of सक्थि in composition with the privative अ, दुर्, or सु; as असक्थः *m.* Thighless; दुःसक्थः *m.* Having bad thighs; सुसक्थः *m.* Having fine thighs.

1131. अ is added to चतुर Four, preceded by the privative अ, सु, वि, उप, or त्रि; as सुचतुर Who has four complete, अचतुर Without four, उपचतुर Near four, &c.

1132. अ is affixed to the ऋ of नेतु A conductor or leader, when preceded by the name of a star, or planet; as मृगनेत्र Who is conducted by *Mrigā*; मृगनेत्रारात्री A night in which *Mrigā* is the leading star.

1133. पाद् is substituted for पाद A foot, being the last term in a compound with सु Good, गुह Hidden, a numeral, or the name of a thing to which it is likened; as सुपाद् Having a good foot; त्रिपाद् Having three

three feet; **सहस्रपाद्** Having a thousand feet; **बाघपाद्** Whose feet are like the feet of a tiger. But the **अ** of **पाद्** is not dropped after **हस्तिन्** An elephant, **वाण्डोल** A sort of basket; **गण्डोल** A ball, **गणिका** A harlot, **दासी** A servant-maid, **महन्** Great, and a few others; 28 **हास्तिपादः** *m.* Having a foot like the foot of an elephant; **महापादः** *m.* Having a large foot.

1134. **पदी** is made the feminine of **पाद** A foot, after **कुम्भ** and **कलस** A jar, **एक** One, **अष्टन्** Eight, **शत** A hundred, **अर्ध** Half, **निर्** Without, **जाल** A net or web, **सूत्र** A thread, **कृष्ण** Black, **शिति** White, or black, **शक्त्** At once, **युनि** A wife-man, **दासी** A female-servant, **गोधा** A *guana*, **शूकर** A hog, and, perhaps, a few more; as **कुम्भपदी** *f.* Having a foot like a large jar; &c. *Obs.* **पाद्** is used in the masculine.

1135. **श** or **शु** is put for **जानु** Knee, preceded by **प्र** or **मं**; as **प्रश** or **प्रशु** Having proper, or projecting knees; **मंश** or **मंशु** Having compact knees. **श**, **शु** or **जानु** is used after **उर्ध्व** High; as **उर्ध्वश**, &c. High-kneed.

1136. IN forming compound epithets of this species, an anomalous form of a word is often put for that which is regular:—**नम्** is substituted for **नासिक** Nose, after almost any word but **स्थूल** Thick; and **नम्** or **नस** after **खर** Sharp, or an *ais*, and **खुर** A razor; as **खुरणम्** or **णस** Razor-nose, &c. But **नस** Only, is used after a preposition; as **प्रणसः** *m.* Having a projecting nose; **उन्नसः** *m.* Having a high nose; **विनसः** *m.* Noseless. **ख**, **य**, and **खु**, are also put for **नासिका** preceded by **वि**; as **विखः**, **विमः**, and **विखुः** Noseless.—**दत्** for **दन्त** A tooth, preceded by **सु**, or a numeral; also in certain epithets; as **सुदत्** *m.* **सुदन्ती** *f.* Who has fine teeth; **चतुर्दत्** Who hath four teeth (as a mark of age); **अयोदन्ती** *f.* and **खण्डदन्ती** Names of females; **श्यावदत्** *m.* Brown-tooth; and

and अरोकदन्त Holeless-tooth (proper names). They write also श्याव दन्त and अरोकदन्त. दन्त is also, optionally, substituted for दन्त, in composition with शुभ्र White, शुद्ध Pure, clean, वृष A bull, अश्व or वाह A horse, गर्भ An ass, मूषिक A mule, वराह A hog, अहि A serpent, शिखर A pinnacle, or अय A point; as सुधदन्त or सुधदन्त Having white teeth, &c. कुशायदन्त or दन्त Having teeth with points like the points of the *Kajal* grafs:—षोडश दन्त Having six teeth, for दन्त preceded by षष् Six:—इर्मन् for इर्म in the compound दक्षिणेर्मन् A species of deer.

1137. A pronominal adjective, called सर्व्वादि, and a numeral, precede in a compound; and a numeral also precedes a pronominal adjective; as सर्व्वश्वेत All white; त्रिलोचनः *m.* Who has three eyes (*Siva*); त्रिपूर्व्व Having three before; द्विपर Having two after.

1138. A passive participle in त् should precede in a compound of this species; as कृतकृत्यः *m.* Who has done what was to be done.

1139. NOUNS which preserve the sign of the seventh case in a compound, are put first; as कंठेकाल Black-in-the-throat; उरसिलोमन् (*nom. m.* मा) Who has hair on the breast. But where the sign is dropped, the part affected is often put last; as चक्रपाणिः *m.* In whose hand is the *Discus* (*Pishnu*); इन्दुशेखरः *m.* On whose crest is a moon (*Siva*); शूलपाणिः In whose hand is a spear; (*Siva*); &c.

1140. The subdivisions of the compals are formed by compounding two terms; as पूर्व्वदक्षिणा (दिक्) South-east.

1141. अस्ति is, though a verb, forms a compound of this species with धनं Wealth; as अस्तिधनः *m.* Who has wealth.

Of the sixth species of Compounds, called कर्मधारयः.

1142. COMPOUNDS of the sixth species, called कर्मधारयः, are for the most part, formed of noun-substantives, preceded by their adjectives in their uninflected state: as नीलोत्पलं *n.* A blue water-lily, from नील Blue, and उत्पलं *n.* A species of water-lily; रक्तलता *f.* A red creeper, from रक्त Red, and लता *f.* Any creeping plant; बहुजनाः Many persons; महाराजा *m.* A great king; पुंस्कोकिलः A male nightingale; ब्राह्मणभार्या *f.* A Brāhmaṇ wife; प्रियभार्या *f.* A favourite wife; &c. In this manner every species of adjective, simple or compound, may be compounded with its substantive, by observing the following rules.

1143. IN compounds of this species मख is substituted for मखि A friend, राज for राजन् A king, and अह for अहन् A day: as प्रियमखः A favourite friend; महाराजः A great king; परमाह A fine day. *Obs.* This rule extends to the second, and fourth species of compounds. But when अहन् A day, is compounded with an adjective attributive of some particular part, or the whole of a day, it is changed to अहः; as सर्वाहः The whole day; पूर्वाहः The forenoon; अपराहः The afternoon; &c. Or by numeral adjectives, or indeclinables, as चतुरहः *p.* Four days. But they say एकाहन् One day.

1144. तक्ष is put for तक्षन् A carpenter, in composition with कोट्ट and याम; as कोट्टतक्षः *m.* and यामतक्षः *m.* A town carpenter, a free or master carpenter. *Obs.* This rule extends to the second and fourth species.

1145. उश is put for उशन् A bull, in composition with महन्, जान्, or वृद्ध; as महोशः A great bull, वृद्धोशः An old bull, जानोशः A born

bull, viz. a bull by birth. *Obs.* This rule extends to the second and fourth species.

1146. श्व is substituted for श्वन् A dog, in composition with अति Beyond, or any word, being an inanimate thing, with which it may be compared; as अतिश्वः Beyond a dog, very much of a dog. *Obs.* This rule extends also to the second and fourth species of compounds.

1147. सव्य is used for सव्यः The thigh, with पूर्व and उत्तर; as पूर्वसव्यः The fore part of the thigh, उत्तरसव्यः The upper part of the thigh. Also when the first term denotes an inanimate thing, to which the second is compared; as पलकसव्यः A thigh like a plough-share. Also after मृग A deer; as मृगसव्यः A thigh like a deer. *Obs.* This rule extends to the second and fourth species of compounds.

1148. ब्रह्म is put for ब्रह्मण after महन् and कु; as महाब्रह्मः m. A great divine; कुब्रह्मः A bad or disagreeable divine. But they say also, महाब्रह्मन् and कुब्रह्मन्. *Obs.* If the first word relates to a country, ब्रह्म is also used in this, and the second and fourth species.

1149. सरस is substituted for सरस् A pond, अनस for अनस् A cart, अयस for अयस् Iron, and अश्म for अश्मन् A stone, in forming compound names of this species; as महानसः A great cart. *Obs.* This rule extends to the second and fourth species.

1150. रात्रि is substituted for रात्रि, when compounded with a word pointing to any period or portion of the night, with numerals, and with पुण्य Pure, holy, वर्षा Rain, and दीर्घ Long; as पूर्वरात्रि The first part of the night, अपररात्रि The latter part of the night, पुण्यरात्रि A holy night; &c. *Obs.* This rule extends to the second and fourth species.

1151. गव is substituted for गो A cow, after any word, and नाव

for

for नौ in composition with अर्द्ध Half; as परमगव An exceeding good cow; अर्द्धनाव Half a boat. *Obs.* This rule extends to the second and fourth species also.

1152. खार May, indifferently, be used for खारी A particular measure, preceded by अर्द्ध; as अर्द्धखार or अर्द्धवारी Half a *khari*.

1153. THE adjective generally precedes its substantive in compounds of this species; but the following may (according to some) either precede or follow, viz. तनु Thin, lean, गौर White, fair, कृपिल Brown, कान Blind, खोड Lame, खंज Lame, कुब्ज and गड्गुल Hump-backed, वृद्ध Old, भीतुक Fearful, and perhaps a few others; as गौरब्राह्मण or ब्राह्मण गौर: A fair *Brahman*, or a *Brahman* fair; तनुविप्र: or विप्रतनु: A thin *Brāhman*, or a *Brāhman* thin; &c.

1154. TWO words denoting certain acts done in succession, are placed in their natural order; as स्नानानुलिप्त Bathed, and then anointed, दग्धप्ररुद्ध Burnt, and grown forth again.

1155. WORDS denoting east, west, &c. and numerals, form compound proper names of this species with other words; as पूर्वपंचाल The Eastern *Panjāb*; सप्तर्षयः *p.* The seven saints: The principal stars in the Great Bear.

1156. किं What? preceding a noun in a compound of this species, denotes amazement and contempt; as किंराजा What a king! किंवीर What a hero! किंगो What a cow! किंसखा What a friend! If contempt is not intended, they say किंराजः, किंगवः, किंसखः.

1157. THE object of satire or ridicule is put first in a compound of this species; as वैयाकरणखसूचिः A grammarian sky-gazer.

1158. THE thing to which another is likened is often put in a compound of this species; as पुरुषबाघः A man-tiger; नरसिंहः A man-

1158. मुखचन्द्रः A face-moon; करपद्मं A hand-lotus; &c. *Other Words* denoting tiger, lion, elephant, bull, or *Indra*, so placed in a compound, imply bravery, courage, heroism, and the-like; while such as denote the moon, a water-lily, a lotus, or a colour, convey the idea of beauty. Such compounds frequently occur.

1159. चन्द्रार्क put after a word in a compound of this species, denotes excellence; as गोवन्दार्क An excellent cow.

1160. THE participles कृत Done, भूत Become, गत Gone, उक्त Said, spoken, मन Minded, believed, निराकृत Expelled, उपाकृत Destroyed, उपकृत Afflicted, ममाज्ञात Commanded, समाख्यात Told, spoken, called, सम्भाषित Conferred, अवकल्पित Misconceived, अवधारित Distinguished, separated; and, perhaps a few others, are put after their nouns in forming compounds with sundry words; such as श्रेणि A tank or chain, पूग A collection, राशि, कुट, निचय A heap, a mass, निबन्ध A fitting, an assembly, कुसुम A flower, कुकुम Saffron, निधन Dying, death, श्रवण Hearing, इन्द्र *Indra*, देव A god, कृत्रिम Artificial, मुण्ड Bald, शaved, शaving, पण्डित A learned man, कुशल Able, expert, experienced, निपुण Capable, clever, पटु Clever, skillful, बल Unsteady, fickle, वदान्य Generous, eloquent, विशिष्ट Distinguished, नूक Dumb, दण्ड A stone, ब्राह्मण A *Brāhman*, क्षत्रिय A *Kshatriya*, अध्यापक A teacher, and some others; as राशिकृत Made a heap; श्रेणिभूत Become a rank; &c.

1161. TWO passive participles from the same root, the one simple and the other with a privative particle, or a preposition prefixed, form a compound, as in the following examples:—कृतं कृतं Done and not done, कृतं कृतं Done and underdone, or ill done; भुक्तं भुक्तं Eaten and uneaten; पीतं पीतं Drank and undrank; गतं गतं

Go, and come back again; *यत्नानुयात* Go, and come after, or followed; &c.

1163. THE following words are put last in composition with substantive names of things; viz. *धेनु* *f.* That gives milk, *वेदन्* *f.* That rejects the male, *अवस्थवती* *f.* That calves late, *पेटो* *f.* That has the appearance of the other sex, *युवती* *f.* Young, *स्त्री* *f.* A few, *कतिपय* *f.* Somewhat, a few, *भूर्त* *f.* Artful, fraudulent, *प्रवक्तु* *f.* A good speaker, *षोत्रिन्* *f.* Versed in the *Vedas*, and *अध्यापक* *f.* A teacher; as *गो धेनुः* A milch cow; *गोपेटो* A cow with signs of the male sex; &c.

1163. THE epithets *मतालुका*, *मचन्द्रिका*, *प्रकाण्ड*, and *उड*, *नलुज*, indicating eminence and honourable distinction, are put after proper names to form compounds of this species.

1164. *युव*, for *युवन्* Young, is put before *जरन्* Old, decrepit, *पलित* Grey-headed, and *बलित* Wrinkled, in a compound of this species; as *युवजरन्* *m.* Old while young; *युवपलित* Young and grey, *युवबलित* Young yet wrinkled.

1165. A future participle indefinitely, or a word implying likeness or equality, precedes in a compound with an adjective; as *तुल्यम्बेन* Equally white; *भोज्योष्ण* Of that degree of heat that it may be eaten.

1166. *कुमार* for *कुमारो* A girl, a young woman, is put first in a compound of this species with *श्रमणी* *f.* A penitent, *नामिनी* *f.* A devotee, *कुलटो* *f.* and *बन्धकी* A harlot, *दासी* *f.* A servant or slave, and *गर्भिणी* *f.* Pregnant; as *कुमारनामिनी* A young female devotee, *कुमारबन्धकी* A young harlot, &c.

1167. *कुमार* also precedes in a compound with *मृदु* Soft, gentle, mild, *पटु* Clever, skillful, *कुशल* Able, expert, experienced, *निपुण* Capable, clever, *पण्डित* Learned, *चपल* Fickle, unsteady, and *अध्यापक* A teacher.

teacher: as कुनीरमुदु: A mild boy, कुमारमुदवी A mild girl; कुमार
निबुनी: A clever boy: &c.

1168. नावनी, the feminine of नावनं &c. many, so few, so long, so
much, is changed to नाव, put after द्विम् Twice, and त्रिम् Thrice, to
form compound epithets of an altar or consecrated ground: as विस्तीर्णा
वेदी An altar of twice the usual size.

1169. कनर Which? (of two) and कलम Which? (of many) precede
in composition with the proper names of persons and things: as नयोः
कनरआक्षणी Of those two, which is a *lividness*; मेखया कलमशोरः Of
them, which is a thief.

1170. THE names of female quadrupeds may precede, and form
compounds with गर्भिणी pregnant: as गोनर्भिणी A pregnant cow;
अजगर्भिणी A pregnant goat. But if the animal be not a quadruped,
it may not be compounded with this word: as वृषलो गर्भिणी A pregnant
Krishak woman: सर्पि गर्भिणी A pregnant serpent.

1171. THE following anomalous compounds are also esteemed of this
species:—With एहि Come, put before certain words; as एहोहं Come
hither, for एहि and इह Here; एहिसवं Come for barley, एहिवानि
शिक्षा Come and trade, for एहि वानिज्यं; अपेहि वानिशिक्षा
Leave the business; एहिस्वागता Come and welcome, for एहि स्वागते;
अपेहि स्वागता Go and welcome:—With अह I, prefixed: as अहंवारः
or अहंकृति Egotism, self-conceit; अहमहमिका Mutual contention, for
superiority; अहंपुरविद्या Saying, “I am the chief;” अहंपूर्विका
Contending to be first:—With the imperatives of certain verbs as the
first member; as आहरचेत्स Bringing cloth; आहरविगता Bringing
home what had been (sent out to bleach); उदरचूडा Lifting or raising
up the top-knot or crest; कुन्दियिचक्ष्म Cot, or cutting the learned;
भिन्दितयणा

निन्दित्यणा Breaking the fish : पचन्त्यणा Salt-boiling : उदरोत्थजा Lifting up and letting go : उत्थननिपता Riling up and riling down : अपेहिप्रपता Going to eat :—उदोत्थमस, &c. : उदोत्थव Up and down, high and low, from उद्व and अव, with the conjunction वः : उद्वनीच High and low : आवोषव Collected and stored : आसुषरावः Collected and dispersed : निषप्रचं Picked out and heaped up : यमिचन Not any (from अ and चिचन) : स्तोत्राकालिका Having fast become black : पीत्वास्थिरक Steadfast having drunk : भुङ्क्तुमुहितक In (good) condition having eaten : प्रोषयापयस् Very culpable, having sinned : उत्पत्यपाकता The disease called *Pakata* having arisen ; viz. afflicted with that disease : निपत्यरोहिणी The throat of the throat called *Rohini* having fallen ; viz. Afflicted with that disorder : निषनुश्याम Sunk down black ; viz. Become black through sorrow. To these may be added the following :—द्विचिनीक Relating to two funeral piles : बहुचिनीक Relating to many funeral piles : कम्बोजमुण्डः A shaved or bald man of *Kambōja* : यवनमुण्डः A shaved or bald *Yavana* : प्रोहकटा Seeking for a mat (to lie down) : प्रोहकदमा Seeking for diet. Obs. Few of the above compounds are often to be met with in discomparis.

1173. THE adjective वैचक Deceitful, is put after its substantive, in a compound of this species ; as छात्रवैचकः An artful school-boy.

1173. THE compound अकुतोभय From no part fear, or danger, viz. *safe*, is anomalously formed of कुतः Whence, and भय Fear, or danger, with the privative अ prefixed.

1174. THE following are given as examples of compounds, where a middle term is omitted ; as शासित्यामिषः for शासप्रियवर्ष पार्श्विवर्ष Both a favourite of *Saka* (power) and a prince ; or, according to another

अधिकारः, for शासकधानपार्थिवः A king (in whom) power is the chief attribute. मेरुमहीभूम् The mountain Meru, for मेरुनामान्द्राभूम् The mountain by name Meru, the word नामा being understood. घृतघटः A jarful of gilded butter; आर्द्रनामणि A handful of rice; अर्द्रनामि A handful of rice, for घृतपूर्णघटः, &c. the word पूर्ण being understood. So कुनपकालः A *kutapa* of time (three hours) for कुनपलक्षितकालः, &c.

General Rules appertaining to the six Species of Compounds.

1175. पथ is put for पथिन् A road, being the last member of any species of compound; as महापथ A great road, रम्यपथ A delightful or pleasant road, दक्षिणपथ The south road, उपपथ By or near the road, चतुष्पथ The meeting of four roads, &c. &c.

1176. अप् is substituted for अप् Water, and पुर for पूर A habitation, a city; as विष्णुपुर The city of *Vishnu* (the name of a place); विमलाप (clean water); &c.

1177. द्वय is substituted for अप् Water, in the compounds द्वीप Two waters, &c. An island, or peninsula; अन्तरीप Where the waters have subsided; अतीप Where the waters have entirely subsided; समीप Accompanied by water. *N. B.* The common acceptance of समीप is simply *near*. Some authors derive द्वीप from द्विः Twice, and पा Drink.

1178. अप् Water, preceded by a preposition in अ, makes अप्; as प्राप Where the waters have passed away. आप् is used after सं, and उप after अनु; as समीप Altogether water; अनूप (Land) abounding with water, marshy.

1179. समम् or, by contraction, सं, Together with, with, may indifferently be used in composition with कामे Desire, or मनस्; as सकामं, or सवाम With will or desire, willing, desirous; सम्मनस्, or समनस With the

the mind, mindful, attentive. Also in the compounds *संसिद्धि* or *संसिद्ध* Together, and *सन्तत* or *सन्ततः* Always. 06. The abstract nouns derived from these compounds are *साहित्यं* and *सहित्यं*.

1180. *अवश्यं* Necessarily, equinally, drops its final nasal in composition with a future perfect participle; as *अवश्यंवाक्यं* Necessarily to be done, or *अवश्यंवाक्यं*.

1181. THE final nasal of the infinitive termination *न्तुं*, may, indifferently, be dropped or not in a compound with *मनस्* Mind, and *आसि* Desire; as *गन्तुमनस्* or *गन्तुमनस* Inclined to go; *ज्ञानुवामि* or *ज्ञानुवामि* Willing, or desirous to know.

1182. *मांस* Flesh, meat, may, indifferently, drop, or preserve, its final *अ*, in a compound with *पाक* or *पचनं* Dressing or cooking; as *मांसपाक*, *मांसपचनं*, *मांसपचनं* Cooking meat or flesh.

1183. MANY words affix *अ* when they follow in a compound. *अ* is added to *धूर* A burthen, weight, charge, when it follows in composition any word but *अक्ष*; as *राजधुरा*. The kingly charge, the government:—To *ऋच* A certain portion of the *Rig Veda*; as *अर्च* Half of such a portion; *वहुच* Containing many such portions; and *अनुच* Not being included into the mysteries of the *Rig Veda*. But they lay *अनुच* to express simply, not having the *Rig Veda*, and *अनुच* Not that *Veda*. So *वहुच* A great part of the *Rig Veda*, and *वहुच* Many portions of the *Rig Veda*:—To *सामन्* The *Sama Veda*. *लोमन्* The hair of the body, when preceded by *प्रति*, *अनु* or *अव*; as *प्रतिसामं* Against or contrary to the *Sama Veda*; *अनुसामं* After, or according to, the *Sama Veda*; *प्रतिलोमं* Contrary to the hair, against the grain, *अनुलोमं* With the grain; &c.—To *अक्षि*, when, in a compound, something like an eye is denoted; as *गोपाक्ष* Ox-eye, a kind of window. If *अक्षि* be used in its

literal sense, अं is not subjoined: as विमलशिः A Brakman's eye. To चर्चन् Splendour, preceded by वेद्यन् A divine, राजन् A king, इस्मिन् An elephant, or पण्य To be sold; as राजपर्वन् Royal splendour, इत्यपर्वन् Divine glory. — To तमम् Darknels, preceded by मन्, अव, or अन्यः. सन्तमम् Complete or other darknels:—In forming the anomalous compounds निःशेषम् Happiness, heritude अशेषम् Happiness, good fortune; and श्रेयसीयम् Abundant wealth. —To रहस् Privacy, compounded with नव्व Hot, warm, अव or मम्, as तप्तरहम् Hot, viz. close privacy:—To form the anomalous compounds प्रत्युरम् Against in towards the breast, and अनुगव After a cow:—To अश्वन् A road when preceded by a preposition, as in the example प्राथो रथः A chariot proper for a road—भूमि Ground, land, compounded with पाण्डु Pale, light brown, उदक Water, or कृष्ण Black; as पाण्डुभूमोदेशः A country where the ground is of a pale or light brown colour:—To नदी A river, गोदावरी The name of a river, or भूमि preceded by a numeral; as पंचनद The five rivers; सप्तगोदावरं The seven Godāvaris; द्विभूमः प्राशादः A palace of two grounds or stories. अं, by some called ॐ, is subjoined to numerals ending in शत, when preceded in a compound by निरः as निर्विश Without, or exceeding thirty.

1184 इ is subjoined to गन्ध A scent or smell, when preceded in composition by सु, उन्, अभि, सुरभि, or पूत; as सुगन्धिः A sweet smell; पूतगन्धिः A putrid smell, &c. But if compounded with a word as the medium of comparison, गन्धि or गन्ध may be used; as पद्मगन्धिः Lotus-scent.

1185 THE following words do not admit of the affix अ, when preceded by सु or अति, to form compound epithets denoting advantage, excellence, and honourable distinction; viz. मस्ति A friend, कृशन् A carpenter,

carpenter, उरुन् A bull, अक्षि An eye, मखि A thigh, गो A goat, अहन् A day, राजन् A king, धूर् A load or burthen, ऋन् A portion of the *Rig Veda*, अम् Warm गो A cow, and पथिन् A road; as मुराजन्, *com.* मुराजा, A good king, अनिराजा An extraordinary, or great king. But if मु and अनि are not used in these acceptations, अ is affixed to these words: as अनिगव Beyond a cow. अ is not affixed to any of the above words, मखि, &c. when in composition with the privative अ or अन्, except the compound be of the first species, as अमखा Not a friend, अराजा Not a king, &c. But if of the first species, thus:—अनपसरः A waterless lake; अधूर् Without a load or weight, अपथं Not a road, अपथदेशः A roadless country. पथिन्, except in the first and fifth species, has two forms, as अपथिन् *nom.* अपथ्याः or अपथ Not a road. If किं What, in a scornful or contemptuous acceptance, be put before any of the above words, मखि, &c. अ is not subjoined: किं राजा What a king!

1186, THE particle कु is changed to कन् when put before words opening with a vowel, त्रि Three, रथ A chariot, वद Speech, and नृण Grass; as कदन्नं Bad rice, कत्रय Three bad, कनृण A species of bad grass. But if it be followed by अक्षि An eye, when changed to अक्ष by affixing अ, or by अक्ष Dice, पथिन् A road, or पुरुष A man, it is changed to का; as काक्ष Bad eyes or dice, कापथः Bad road, कापुरुष A bad man. They say also कुपथ and कुपुरुष. का is substituted for कु to denote a small quantity, or in a diminutive sense; as काजलं A little water. Preceding अग्नि Fire, and उष्ण Warm, कु is changed to कन्, कव, and का, to form diminutives; as कदग्निः, कपाग्निः, or काग्निः A small fire; or कौदग्नि, &c. A little warm, warmth.

3187. स is substituted for समान Like, in forming every species of compounds, when it precedes any of the following words, viz. उद्योनिम् Light, जनपद A country or place, रात्रि Night, नाभि The navel, बन्ध A relation, or family connection, गन्ध Smell, scent, पिण्ड A lump, or mole, लोहित Red, blood, कुक्षि Side, loins, वेणी The hair tied, ब्रह्मचारी A devotee, तीर्थ A distant object of devotion, a place of pilgrimage, पत्नी A wife, and पक्ष A side or party : as सज्योनिः Equal in glory, सजनपदः Of the same country. *Ob.* According to some this rule extends to the synonyms of some of the above words : as सदेशः Of the same country.

3188. स or समान may, indifferently, be used in composition with रूप A form, नाम A name, गोत्र Lineal descent, स्थान Place, वर्ण Sort, kind, cast, वयस् Age, वचन A word, speech, धर्म Religion, profession : जानीय Generic and उद्गर्ह्य Relating to the bells ; as सरूप or समान रूप Of the same form ; सनाम or समान नाम Of the same name ; सधर्म or समान धर्म Of the same religion or profession ; &c.

CHAPTER X.

GENDERS OF NOUNS.

1189. **T**HERE are three genders, the masculine, the feminine, and the neuter.

Nouns of the Masculine Gender.

1190. THE names and epithets of males of the human race, and of other animals, both real and imaginary, are of course masculine. But that and the other two genders are also attributed to words of various other descriptions.

1191. THE names of every thing in the celestial, terrestrial, or infernal regions, personified as males, are masculine. Also the names of heaven, of the sun, moon, planets, and particular stars; of mountains; of a cloud, air, fire, ocean; the synonyms for tree, and the names of different trees; the names for a sword, an arrow, an enemy, the hand, the foot, the knee, the heel, the cheek, lip, tooth, arm, throat, hair of the head, nail, breast or paps; the synonyms for time; compound words ending in अङ्गः or अहः; names of different persons, resins and gums; compounds ending in रात्रिः Night, provided the first term be not a numeral; words denoting a wave, mud, a well; names of families (गोत्राः); names of different species of grain; of colours, chrystal, chariot, weights, and measures, with many others, and many exceptions.

1192. THE

1192. THE following words are also declined of the masculine gender: पुखः The wing of an arrow, न्युखः Portion of the *Sama Veda*; समुहः Kind of box, शिष्टः Mountain, salt, &c. पट्टः Tritrating stone of miller, घटः Jar, हट्टः Market, पिण्डः Lump, cake, गोण्डः Low tribe, पिचिण्डः Belly, गडुः Bend of the back, नगुडः Large foot, or budgeon, करण्डः Honey-comb, basket, बरण्डः Irruption on the face, सोमन्नः Decking the hair, हरिन् Green colour, रोमन्थः Ruminating, chewing the cud, उहोतः Particular chant in the *Sama Veda*, बुद्बुदः Bubble, अर्बुदः Hundred millions, कुन्दः Lathe or turn, फेनः Froth, नाभिः Navel, nave, कुणपः Stink, stench, सुरः Razor, केदारः Field, गोलः Globe, sphere, हिंगुलः Colouring substance, पुद्गलः Soul-body, पुरेडाशः Certain oblation, मल्लः Very strong man, wrestler, भल्लः Sort of spear, पट्टिदशः Kind of sword रमसः Joy, speed, कटाहः Hemispherical vessel for boiling, पनइयहः Spitting pot, &c.

1193. NOUNS ending in धि and दि, deduced from the roots धा and दा, with the affix इ, called कि, and beginning with a preposition, are also masculines as परिधिः A circumference, विधिः An ordinance, जलधिः The ocean, आदिः The beginning, &c. (p. 478, r. 828.) All the following:—Abstract substantives formed by the affix इमन्, as गरि मन्, *nom.* गरिमा Heaviness; gravity:—Compounds of the third species, called इन्द्रः, when put in the dual or plural number; as अश्ववत्तु वौ *m.* Horse and mare, अश्ववत्तुवाः Horses and mares. If taken in the aggregate they say अश्ववत्तुव न, The horses and mares collectively:—Substantives formed by affixing असु or अन्; as तपम्, *nom.* तपः *m.* Fervour, zeal, राजन्, *nom.* राजा *m.* A king:—Substantives ending in अ, with a preceding or penultimate क्, प्, म्, भ्, भू, or र्; also such as have a penultimate प्, घ्, न्, य्, स, or इ. (There are numerous exceptions

exceptions to these two distinctions:—Substantives ending in तु and र except अशु n. Tear, श्मशु n. Beard, दारु n. Wood, कशेरु n. Hoof, जलु n. Lac, and वस्तु n. Thing:—Verbal nouns formed from their roots by affixing यञ् or ज, with *augmentation* of the radical vowel: as पाकः Drizzling food, चायः A collection, कामः Desire, भागः A share; (See p. 469, r. 822).—Ditto by affixing जल्, with *conversion* of the radical vowel: as संचयः A collection, लयः Dissolution, करः Hand, hail, मदः Joy, intoxication, (See p. 470, r. 823):—Ditto with अशु: as दण्डशुः Trembling, वमशुः Vomiting, (See p. 472, r. 826).—Ditto with न, called नङ्: as यन्नः Endeavour, स्वप्नः Sleep, (See p. 472, r. 827).—Diminutives formed with the affix रे (p. 532, r. 1011): as कुटीरः A small or mean cottage; सुन्दारः A poor or mean place where they sell strong liquors, &c. &c.

Nouns of the Feminine Gender.

1194. IT may be received as a general rule, that most nouns, simple or compound, which end in आ, ई, or उ, are feminine. *Ex.* रक्षा Desire, लता Any creeping plant, मनुष्यता Manhood, नदी A female river, भी Fear, भूः The earth, भ्रूः The brow, ननूः The body, &c. &c.

1195. THE following description of words are all feminine:—Verbal nouns formed with the affix नि, called क्ति (p. 473, r. 890), as गतिः Movement, motion; बुद्धिः Knowledge, understanding, स्मृतिः Remembrance, शक्तिः Power, ability; &c. Abstract substantives formed with the affix ता (p. 523, r. 972, 4, 5, 6, 7): as मानवता Humanity, manhood, चौरता Theft, ब्राह्मणता Brahmanhood; &c.—Abstract substantives ending in a single consonant, called क्तिम् (p. 457, r. 801): as वाक् Speech; सम्पद् Wealth; आपद् Distress; विपद् Misfortune; &c.—

Collective substantives formed by affixing या, ता, इनी, वा, and कउया (p. 530, r. 1001, and p. 531, r. 1002, 1003, and 1004); as पाश्या A number of ropes; ग्रामना A number of villages; पद्मिनी A collection of water-lilies; गोत्रा A herd of cattle; रथकउया A number of chariots; &c.—Substantives formed with the affixes या, आ, अना (p. 473-4, 5, 6, 7, r. 831-2, 3, 4, 5); as विद्या Knowledge, science; वन्द्या and क्रिया An act, or action; जागर्त्या Wakefulness; चिकीर्षा A desire to do; ईहा Search, endeavour; इक्षा Desire, want; भीषा Fear, पूजा Worship, स्मृहा Hope, desire; श्रद्धा Faith; कारना Cause; वन्दना Salutation; आसना A sitting; &c.—Abstract substantives formed from compounds of the third species, called इन्डः, by affixing इका (p. 538, r. 937); as शैथोपाध्यायिका The office, or duty of master and scholar.—Collective substantives of the fourth species of compounds, called दिगुः, ending in ई (p. 575, r. 1112, 1113); as दशग्रामी Ten villages collectively; पंचकर्मी Five works collectively; &c.—Terms of malediction formed by subjoining अनि (p. 476, r. 835); as अजीवनि Not living, lifelessness, &c. Nouns formed by subjoining ई (p. 476, r. 834), used in questions and answers; as कारि A work; &c.

1196. ALL names signifying *lightning* are feminine; also all the synonyms of दिश A point in the horizon; of निशा Night; of लता Any creeping plant; and of every species of creeping plant; of वीणा A certain musical instrument; of भू The earth; of नदी A river, and (with a few exceptions) of different rivers, as गंगा, यमुना, &c. — *Obs.* If the names of a river be masculine, as of शोणः The *Sōna*, and सतद्रुः The *Satadru*, the generic name will also be masculine, viz. नदः instead of नदी.

1197. ALL names of females are of course feminine, besides a great many others that cannot easily be brought under any rule.

On the Formation of the Feminine Gender.

1198. MUCH has already been said upon the formation of the feminine gender, both substantive and adjective, in the sixth and seventh chapters; and also of its declination in the third and fourth. A recapitulation of some of the most useful rules, and some further observations deemed necessary, are given in this section.

1199. NOUNS, adjectives, and pronouns, of three genders, whose masculines end in अ, usually form their feminines in आ; as सर्वः, सर्वी, सर्व, All; सः He, सा She, तं It; कृतः, कृता, कृत Done, &c. There are some exceptions in favour of ई, which will be presently noticed.

1200. If a word end in अक, formed by affixing क or अक, the अ is generally changed to ई before the feminine आ; as कारकः, कारिका, कारक A doer, or causer; पाचकः, पाचिका, पाचक A dresser of food; नाटकः, नाटिका, नाटक A dancer. This rule is pretty general when the word is an attributive of three genders. The following words do not follow the rule; as यकः, यका, deduced from यद् What; मकः, मका, deduced from तद् That; क्षिपकः, क्षिपका, क्षिपक A thrower; ध्रुवकः, ध्रुवका, ध्रुवक Just, true, right; चटकः A sparrow, चटका A hen (sparrow); एउकः A ram, एउका A ewe; दृष्टकः, दृष्टका, दृष्टक Wanted; दृष्टका A brick; &c. Some take either form; as पुत्रः A son, पुत्रिका or पुत्रका A daughter, मूतः, मूतिका or मूतका One horn of a *Kṛishnā* by a *Brāhmana*; वन्दारकः, वन्दारिका or वन्दारका An object of devotion or respect; आर्यकः, आर्यिका or आर्यका Respectable; एषकः, एषिका or एषका, एषक This; अजः A goat, अजिका or अजका A she-goat; चटकः A sparrow, चनकिका or चनकका A hen.

1200. **निर्मल्वकः, निर्मल्विका or निर्मल्वका, निर्मल्विका** Without bellows, from भल्व् A pair of bellows; **नक्, निका or नका, नक्** Knowing, from नी; **इक्, इया or इका, इक्** Two, deduced from द्वि Two; **निःस्वकः, निःस्विका or निःस्वका, निःस्वकः** Without one's own, deduced from स्व Self, स्वप् properly.

1201. **WHEN आ** is affixed to a derivative in क, the preceding vowel must be long or short; as **नदीका or नदिका** A river, deduced from नदी. So **गंगा** The river *Ganga*, with का affixed, makes either **गंगका, गंगाका, गंगिका or गंगिका**. The same rule takes place before नर, the feminine sign of the comparative degree when preceded by a vowel.

1202. **CERTAIN** feminine nouns, ending in a silent consonant, may likewise form feminines in आ, as **वाक् and वाचा** Speech; **सुध् and सुधा** Hunger; **दिश् and दिशा** A point, or side in the celestial circle; **विपाश् and विपाश** Name of a certain river; **नञ् or नजा** A neck-lace; **रञ् or रजा** Sickness; **गिश् or गिरा** Speech, a word; **उष्णह् or उष्णाहा** A filler for the head; **देवविश् or देवविशा** A rivalent among the gods, from देव A god, and विश् Enter.

1203. **NOUNS** ending in मन्, such as **सीमन्, जामन्, &c.** may be also declined as feminines in आ; as **म. सीमा, सीमानो, सीमानः; or सीमा, सीमे, सीमाः**.

1204. **COMPOUNDS** of the fifth species ending in मन्, which are adjectives, such as **बहुराजन्**, may drop their final, and make their feminines in आ, like adjectives in अ; as **बहुराजा नगरी** A city possessing many nobles.

1205. **आ** is also sometimes used to distinguish the females of certain species of animals, when the name of the species, or of the male, ends

In अः as अजा A she goat, from अजः A goat, अमा A mare, from अश्वः A horse; चटका A hen-sparrow, from चटकः A cock-sparrow, मूषिका A female rat, from मूषकः A rat; बाला A cow-calf, from बालः A calf; बाला A female child, from बालः A male child; सुद्रा A female of the Sūdra tribe, from सुद्रः *m.* A Sūdra; वैश्या A female of the third class, from वैश्यः A *Vaiśya*; लुम्बा A female bird, of the first kind, from लुम्बः *m.*; कोकिला A female bird of spring, from कोकिलः *m.* एउका A ewe, from एउकः A ram; and perhaps a few more. But when the name of the male ends in अ, not preceded by य, it is usual that the name of the female should end in ई; as will be presently seen.

1206. ई, called ईष्, is also an affix of very general application in forming feminine nouns, before which the final अ, आ, इ, ई, or य of the word to which it is to be subjoined is dropped; also the अ of the termination अन, as of राजन, and in affixing ई to the participles of the present tense, common form, called शन्, rules, 672, 3, 4 and 5 must be observed. See p. 408, and 409.

1207. AMONG others, words of the following description form their feminines in ई, viz.

—Words ending in न्; as राक्षी A queen, from राजन; मघनी or मघवनी The consort of Indra, called मघवन्; शुनी A bitch, from श्वन् A dog; अश्विनी A mare, from अश्विन A horse, युवती (or युवतिः) A young woman, from युवन् Young; धनिनी from धनिन् Wealthy; &c.

—Words formed by any affix distinguished by a servile ऊ; such as वयम्, कवत्, वत्, भत्, and ईयम्; as विदुषी A learned woman, from विदुस्; कृतवती from कृतवत् *act. part.* Done; शीमनी from शीमन् Fortunate; भगवती from भगवत् Happy, prosperous, fortunate; गरीयसी Most grave, or heavy, from गरीयस्.

—Words ending in **हृ**, except such as from their nature do not admit of two genders; as **पितृ**, **मातृ**, **भ्रातृ**, &c. Ex. **वर्ही** from **वर्ह** A deer; **औही** A female jackal, from **औहृ**.

—Words formed by any affix distinguished by a redundant **हृ**, such as **घतृ** (v. p. 407, r. 679, 8. 4, and 5); as **कुर्वन्ती** from **कुर्वन्** Doing; **तुदन्ती** or **तुदनी**, from **तुदन्** Vexing; **ददती** from **ददन्** Giving; **दिवन्ती** from **दिवन्** Playing.

—Words formed by the affix **अण्**, viz. **अ** with augmentation of the first vowel; as **ओपगवी** from **ओपगव** Of the race of **उपगव**, **शेवी** from **शेव** Of the race of *Siva*. v. p. 494, r. 882, and 883; also p. 498, r. 897.

—Words formed with any affix distinguished by a redundant **हृ**; as **भूषणी** from **भूषण** Ornamental; **पचनी** from **पचन**—**पचनी स्थाली** A cooking-pot (v. p. 471, r. 824; and p. 516, r. 958).

—Words formed with any affix distinguished with a servile **वृ**, as **वृथ** (the **य** is dropped). Ex. **मोरी** from **मौर्य** An offspring of the son; **आगस्ती** from **आगस्त्य** A descendant of *Agastya*; **वराकी** from **वराक** Small.

—Words formed by affixing **अवृ**, as **प्राची** *f.* Before, east, from **प्राञ्**; or **प्राञ्च** Mean worship, **प्राञ्ची** *f.* Who worships, v. p. 82, 83, 84.

—Compounds with **वाहृ**, as the last member; as **भारोही** *f.* from **भारवाहृ** A beast of burden; **स्वनोही** or **स्वनवाही** *f.* from **स्वनवाहृ** A title of *Indra*.

—The class of words, in original grammars, called **नद्यादि**, viz. **नदी** &c. as **नदी** from **नदृ** A river; **देवी** A goddess, from **देव**: A god; **चोरी** from **चोर**: A thief; **तरुणी** A young woman, from **तरुण**: A young man; **गौरी** A fair woman (an epithet of the consort of *Siva*), from **गौर** Fair.

Fair, white: चतुर्थी *f.* from चतुर्थ Fourth; पंचमी *f.* from पंचम Fifth; षोडशी *f.* from षोडश Six, Room; पुत्री A daughter, from पुत्रः A son, &c. महती—now. महान् *m.* महती *f.* महन् *m.* Great; & बृहान् *m.* बृहती *f.* बृहन् *m.* Large, great, big. *Obs.* The number of words classed under the term नद्याणि appears to be indefinite, as authors do not agree about them; some including many words (such as the names of animals, &c.) which fall under other rules, and others confining it to even fewer than what have been here given as examples.

1208. WHEN the affix धन् is subjoined to a word ending in a vowel, in खन्, viz. either क्, ख्, च्, झ्, ट्, ठ्, न्, श्, र्, or फ्; or in ग्, इ is substituted for न् before ईप्; as धावरी A sensible woman, from धावन्; हरिदम्बरी *f.* from हरिदम्बन् Who has seen Hari, or Fishes. If the adjective be of the species of compounds called बहुब्रीहि, this rule may be followed, or आप् applied instead of ईप्, without substituting the इ for न्; as बहुधावरी or बहुधावा *f.* Very sensible or intelligent.

1209. उधम् Udder, in a compound of the fifth species, preceded by an adjective, दामन् A roan, or fawn, following a numeral, and हायन् A year, preceded by a numeral, to make a compound attributive of age, form, &c. in ईप्. Ex. उध् is substituted for उधम्, as दीनोदनी Having a plump udder (a cow), दिदीदी *f.* Having two things (of flowers), दिहायनी Two year (old calf).

1210. OF the common generic, and specific names of animals, and of the human race, including the social and patronymic distinctive appellations of the latter, that of the male, if it end in अ, is preceded by म्, becomes the, of the female by affixing ईप्; as मूनी A female deer, from मूगः A deer; शीघ्री A tiger's cub, from शीघ्रः A tiger; मिह्री A female, from मिहः A lion; महिषी A she-buffalo, from महिषः A buffalo; मेरी

मेयी A ewe, from मेयः A sheep, or ram; हेंसी A female duck, from हंसः A bird of the duck species, or a drake; राजहेंसी A female goose, from राजहंसः A male goose, a gander; शूकरी A sow, from शूकरः A boar, or, generically, a hog, pig, or swine; कुक्कुटी The common hen, from कुक्कुटः A cock; ब्राह्मणी A female of the Brahminical tribe, from ब्राह्मणः A Brahmana; गौतमी A female descendant of *Goutama*; from गौतमः A male descendant of *Goutama*. But if the penultimate be य्, the feminine takes जी, called आप्, as क्षत्रिया A female of the second, or military order in society, from क्षत्रियः A male of the second rank in society; वैश्या A female of the third, or mercantile class, from वैश्यः A male of that class. The following words, however, ending in य्, form their feminines in ई. Ex. हयः A horse, हयी A mare; गवयः A species of animal, vulg. Nilgay, गवयी A female of that species. मत्स्यः A fish, and मनुष्यः A man, and patronymics formed with the affix ण्य, also take ई, but drop the final य्; as मनुषी A woman; मत्सी A female fish; गर्गी A female offspring of गर्गः from गार्ग्यः *m.* The generic names of some animals are feminine only, and, of course, cannot be affected by this rule; as अजिनपत्रा *f.* A bat, he or she. The proper names of individuals, as रामः, देवदत्तः, &c. do not belong to this rule. *Obs.* Some authors extend this rule to inanimate beings; as to the vegetable kingdom, which appears absurd. The specific names of certain plants, being compound epithets, the last member of which was either पाक, कर्ष, पर्ण, पुष्प, पत्र, मूल, बाल, &c. Some are feminine in जी, and others in ई, without any apparent rule.

1812. A compound epithet, whose last member denotes any material part of the body, except the fluids, makes its feminine in either जी, or ई, provided it end in अ, not immediately preceded by double consonants,

feminine. Ex. दीर्घिकेशी or दीर्घिकेशी, from दीर्घिकेश Having long hair; तन्त्रंगी or तन्त्रंगी, from तन्त्रंग Having a small body; सुन्नगी or सुन्नगी, from सुन्न, Having good, or handsome breasts; पद्ममुखी or पद्ममुखी, from पद्ममुख Having a face like the water lily; कोमलकर or कोमलकर, from कोमलकर Having soft or delicate hands. But compounds of this description with ओउ Bellow, खुर Hoof, शफ Hoof, गुद Anus, भग Pudenda, वान Hair of the body, गण Throat or neck, शीव Hind part of neck or pulse, and प्रोथ Snout or muzzle, form their feminine in आप् only; as कल्याणकोउ Having a happy bellow; &c. If the final be इ or उ, the feminine will be the same as the masculine; as पद्मपाणि; *m. f.* Having a hand like the water-lily; मन्दोदर; *m. f.* Having an arm like the stalk of the lotus. If the final letter be preceded by double consonants, आप् only is used; as सुगुल्फा from सुगुल्फ Having a handsome ankle; कल्याणपार्श्वी from कल्याणपार्श्व Having fine sides. But the following words, in such compound epithets, though they have double letters, admit of ईप् or आप्; viz. दन्त Tooth, ओष्ठ Lip, कंठ Throat, गात्र Body, अंग Limb, member; शृंग Horn, कर्ण Ear, उदर Belly, पुच्छ Tail, नेत्र Eye, जंघा Thigh, and अन्त Bowels; as कुन्ददन्ती Having hollow teeth; बिंबोष्ठी Having red lips (like a certain fruit); मुदुगात्री Having a soft or delicate body; कोमलांगी Having a delicate frame; &c. or कुन्ददन्ती, &c. If a word, denoting part of the body, contain more than two vowels, it may not take ईप्, as सुवदना Having a fine mouth; व्याघ्रवदना Having a face like a tiger. But उदर Belly, and नासिका Nose, take either ईप् or आप्; as मन्दोदरा or मन्दोदरा Having a slow belly.

3212. WHEN पुच्छ Tail, in a compound epithet of comparative similitude, follows शीवर A head-dress, मणि Jewel, विष Poison, शर

Arrow, and similar words, the feminine makes ईप्; as शरपुन्डी Having a tail like an arrow, or like the reed of which arrows are made; रथेन पुन्डी Having a tail like a hawk; &c. *Obs.* Similar compounds, with other words besides पुन्ध्र, may form their feminines in ईप्; as रथेनयशे f. dual, With two wings, like a hawk.

1213. WHEN a word, denoting a member of the body, is preceded by न, नह, the privative अ, or विद्यमान, in a compound epithet, the feminine is formed in आ only; as नकेसा With hair, having hair; अकेसा Having no hair, baldness; विद्यमाननारिखा Having a nose; &c.

1214. नख Nail, and मुख Face, following in a compound epithet used as a proper name, make आ only, when applied to a female; as मुखनखा Son-nail, a proper name. श्लक्ष्णदीर्घवेषा Smooth-long-hair, a proper name.

1215. IN a compound epithet of the feet बहुब्रिहिः पाद Foot, may form its feminine in ईप्, or not; as द्विपदी or द्विपाद् Who has two feet. So त्रिपदी or त्रिपाद्; चतुष्पदी or चतुष्पाद्; &c. *Obs.* पाद is changed to पद् before a vowel, or any consonant but one of the first four of a series.

1216. शीत Cool, कल्याण Happy, कुम्भ Miserable, fungy, पुराण Old, ancient, विशाल Great, extensive, अराल Crooked, विषट Dreadful, frightful, विशाल Great, vast, उदार Great, वाट Angry, enraged, कमल A water-lily, भोगञ्ज A certain river, and चन्द्रभाग A certain river, form feminines in आप् or ईप्; as शीता or शीती Cool; &c.

1217. WORDS ending in ई, except those formed with the affix लि, may make feminines in ईप्, as राज्ञि and रात्री Night, राज्ञि and राज्ञी A row, rank, line. Those in लि are such as गतिः Motion, बुद्धि Understanding, &c. But शक्तिः Power, ability, makes also शक्ती.

1218. ज्ञाते

1218. **क्रान्त** Bought, preceded in a compound by a word denoting that which is the means of purchase, forms its feminine in ईप्; as धनक्रान्ती *m.* धनक्रान्ती *f.* Purchased with money; वस्त्रक्रान्ती Bought with cloth. *Ob.* Some also say धनक्रान्ता.

1219. **PASSIVE** participles, signifying a light affection, when following in a compound the instrumental cause, make its feminine in ईप्; as अभलिप्तः *m.* अभलिप्ता *f.* Slightly overtaken with clouds; अभलिप्ता द्यौः The sky lightly covered with clouds. But when lightness is not intended, ईप् is not used; as चन्दनानुलिप्ता प्रतिमा An idol incured over with sandal-wood.

1220. **IN** a compound epithet, if the last word be a participle in क्, and the preceding term one denoting some member of the body (v. 604, r. 1211), it should form its feminine in ई; as उग्रभिन्नः *m.* उग्रभिन्नी *f.* Having a broken arm; शंखभिन्नी *f.* Who has a broken skull. If the last member be ज्ञात, आप् is preferred; as दन्तज्ञाता Having teeth produced or cut. The compound पानिगृहितं Whole hand has been taken, makes पानिगृहिता when it is an epithet of a instructed woman, otherwise पानिगृहिता.

1221. **IF** in a compound of the fifth species the first member be a substantive, but no part of the body, and the last a participle in क्, ईप् or आप् may be used; as सुरापीनी or सुरापिना By whom strong liquor has been drunk; इक्षुभक्षिनी or इक्षुभक्षिना Who has eaten sugar-cane; &c. But, according to some, if the first term imply clothing, of any sort, आप् only should be applied; as वस्त्रहन्ता Covered with cloth.

1222. A **WORD** denoting a male, unless followed by धारक A keeper, or feeder, becomes that of its female companion or wife, by affixing ईप्; as गोपः A herdswoman, गोपिनी A herdswoman, his wife.

If पातक follow, आप् is used thus, गोपालकः A cow-keeper, गोपालि-
का A cow-keeper's wife, गूढः A man of the third cast, गूढी *f. obs.*
Some exceptions have preceded this rule, v. 1. 1203.

1223. THE feminine terms to denote the consort of the divinities रुद्रः
A title of Siva, ब्रह्मन्, *nom.* ब्रह्मा *Brāhma*, भद्रः A title of Siva, शर्वः
A title of Siva, सृजः A name of Siva, इन्द्रः *Indra*, and वरुणः *Varuna*,
the ocean, is formed by subjoining ईप्, with आन्, prefixed, making
together आनीप्; as ब्रह्मणी The consort of *Brahma*; रुद्राणी The
consort of *Rudra* or *Siva*; भवानी *Bhavanī*, the consort of *Bhava*, or
Siva; &c.

1224. मातुलः Mother's brother, makes मातुलीनी or मातुली Mother's
brother's wife, उपाध्यायः A schoolmaster, उपाध्यायानी or उपाध्याया,
or, according to some, उपाध्याया A schoolmaster's wife; आचार्यः A
tutor, आचार्यीनी (the न not changed to ण), The wife of a tutor;
otherwise अचार्या A female teacher generally; सत्रियः A man of
the second cast, सत्रियो His wife, सत्रियाणी or सत्रिया A woman of
the second cast generally; अर्यः A man of the third cast, अर्याणी or
अर्या A female of the third cast; अर्या The wife of a man of the third
cast; सूर्यः The sun, सूर्याणी The consort of the sun, considered as a
divinity, otherwise सूर, or, according to some, सूर्या.

1225. ऐ is affixed to ईप्, making together आनीप् to form the
feminines of वृषाकपिः A name of *Vishnu*, अग्निः (The god of) fire,
मनुः A proper name, मृतकनुः A title of *Indra*, कुचिन्ः The name of a
certain tree, and वृषादः A name; as वृषाकपायी The wife of *Vṛṣa-*
kapi; अग्नायी The consort of *Agni*; मनायी The wife of *Mann* (and
मनावी); &c.

1226. THE following feminines in ईप् are esteemed anomalously
formed

forsooth, viz. नारी A woman, from नृ or नरः A man; मित्रिणी A female friend, from मित्रः A friend or companion; यवानी A species of bad barley, from यवः Barley; यवनानी Persian or Arabian writing, from यवनः A term, perhaps first applied to the Greeks, but since to the Mahomedans; हिमानी A great collection of ice, from हिमः Snow; अरण्यानी A vast wilderness, from अरण्यः A desert; मनावी The consort of मनुः Mann; पतिवती Who has a lord and master, viz. A wife, from पतिमत् Having a master; अन्नवती Having something eaten, viz. A pregnant woman, from अन्नवत्; पत्नी A wife, from पति A lord, a husband; भाजी Fried food or boiled vegetables, from भाजः Food proper for frying, or raw vegetables; गोनी A vessel to carry corn in when sowing, from गोणः A certain measure; नागी A stout female, from नागः An elephant; स्थली f. Dry land, from स्थलः n. Dry land; कुण्डी A small water-pot, or a female offspring of a married woman by a galant, from कुण्डः A pond, fire-place, a certain measure; काली A proper name of a goddess, from कालः Black; कुशी A ploughshare, from कुशः A species of grass; कामुकी A lascivious woman, from कामः Desire; घटी A small jar, from घटः A jar; कबरी Dressing the hair, or a dress for the hair, from कबरः Red, and other meanings; नीली The indigo plant, or its colouring matter, from नीलः Blue; and अशिशो A childless woman, from अशिशुः Childless.

1227. THE following are also anomalous feminines, and have more than one form, viz. शक्ती and शक्तिः Ability; युवती, युवनिः, and युनी A young woman, from युवनः; अनङ्गारी and अनङ्गरी A cow of barbers, or drail, from अनङ्गः; श्वेती and श्वेता f. White, from श्वेतः White; हणी and हनी Scarlet, or a mixed colour, from हनः; अमित्री, अमित्रिः, and अमिना f. from अमित्रः Not grey, viz. middle aged; पलिङ्गी

पलिकी, पलिकीः or नलिता *f.* from पलित Green haired: हरिणी *m.* हरिता *f.* from हरित Green: भरिता *f.* Filled, nourished, भरिणी Name of one of the mansions of the moon, from भरित Filled, nourished: रोहिणी (one of the mansions of the moon, रोहिता *f.* Red, from रोहित Red: लोहिनी Name of a star, लोहिता *f.* Red, from लोहित Blood red, see 3. ईप् may, indifferently, form the feminines of many adjectives ending in उ, provided the preceding consonant be single; as पटुः *m.* पटुी or पटुः *f.* पटु *n.* Expert: बहुः *m.* बहुी or बहुः *f.* बहु *n.* Many, much: गुरुः *m.* गुवी or गुरुः *f.* गुरु *n.* Heavy, grave: मृदुः *m.* मृडुी or मृदुः *f.* मृदु *n.* Soft; but पाण्डु Pale, having a double consonant before the final उ, makes its feminine the same as the masculine: as पाण्डुः *m.* पाण्डुः *f.* पाण्डु *n.* The word खर White, also refuses ईप्; as खरः *m.* खरः *f.* खर *n.* पंगु So tame as to be unable to move, forms its feminine in उप; as पंगुः *m.* पंगुः *f.*

1825. THE proper names of females of the human race are formed in डम्, when the original word, whence they are derived, ends in उ, not preceded by य; as कुम्: A woman of the race of कुरुः *m.* कर्दू: The mother of the Nāgas, from कर्दु *adj.* Dark red: कमण्डलू *f.* A proper name, from कमण्डलुः *m.* A small water-pot: प्रियंगू *f.* A proper name, from प्रियंगुः *f.* The name of a certain creeping plant. But अध्वर्यु having य for its penultimate, makes अध्वर्युः only, as the proper name of a man or woman who repeats the Yajur Veda at a sacrifice. This rule is extended also to the names of inanimate things; as to those of plants. Ex. वक्त्रकन्दूः *f.* The name of a certain fruit-tree, from वक्त्रकन्दुः *m.* If the word, being the name of an inanimate thing, be already a feminine in उ, as रेड्डीः *f.* A rope or cord: हनुः *f.* The pouch in the cheek; and वंगुः *f.* A species of grain; or any adjective, or compound word, ending

in बाहु The arm, not being a proper noun, this rule does not apply. This rule does not affect the names of female animals in ३ as धेनुः *f.* A milch cow.

1290. उरः The thigh, when put last in a compound epithet with वाम Beautiful, लक्ष्मण Fortunate, शय A hoof, सह With, सहित With, सहित Together; or with any word to which the thigh is compared, forms its feminine in उपः as वामोरः *f.* Having handsome thighs, सहोरः *f.* With thighs, having thighs; रम्भोरः *f.* Having thighs like the plantain tree (tapering and smooth); &c.

1291. THE following words, all feminines in ३, may also take उपः in the same meanings; as तनुः or ननुः The body; चबुः or चकुः The bill or beak of a bird; वर्षाभुः or वर्षाभः A frog.

Names of the Neuter Gender.

1292. THE following description of noun-substantives are of the neuter gender:—Words which denote the atmosphere or visible heavens; forest, wilderness, and the like; leaf; snow, frost, and fog; water; cold; and heat; meat, flesh, and blood; mouth, face, and eye; wealth, property, substance; power or strength; the general names for fruit, gold, silver, copper, iron, tin, lead; pleasure and pain; prosperity and adversity; water-flowers; salt; spices and sauces (वेङ्गनामि), Ointments, &c. &c.

— All numbers, from one hundred upwards, except कोटिः Ten thousand, which is feminine.

— Words formed with the affixes वृ and इवृ, as नेत्रं Eye, दात्रं A bell-book, वादित्रं A musical instrument; &c. v. d. 799-800. There are a few exceptions.

— Words ending in अम्, इम्, and उम्; as यशम् Fame, पयम् Milk,

or water, नेत्रसु Spirit, glory, सविस् Oiled butter, हविस् Oiled butter, वसुन् Body, यजुस् The fourth book of the *Ṛg-veda*, यशः, &c. v. 7, 800.

— Words in अन्; as चर्मन् Leather, वस्मन् Annular, &c. चर्म, &c. There are a few exceptions.

— Nouns ending in अन्, when they do not mean an agent or doer; as दानं Giving, दानं Giving, &c.

— Some nouns having a penultimate स or ल, as मानसं The mind, प्रियं Profound, कुलं A family, मूलं A root. There are a great many exceptions.

— Compound words, where the first member is a numeral, and the last रात्रि put for रात्रि Night; as द्विरात्रि A period of two nights.

— Compounds of the species तत्पुरुषः, where the last member is सभ, put for सभा An assembly, and the first a noun in the sixth case (the sign dropped); as दासीसभ An assembly of female slaves; नृपसभ An assembly of princes; रक्षःसभ An assembly of evil spirits called *Rakshasas*; &c. Some except a compound of this sort with राजा, and write राजसभा. *Obs.* When सभा means a public hall, it is not changed to सभ.

— Collective compounds of the fourth species, called द्विगु, where पात्र, मुख, चन्द्र, भुवन, or युग is the last term, and a numeral the first; as त्रिभुवनं The three regions of the world collectively. v. 7, 1111.

— Words of the first series of compound, called अव्ययीभावः, vide rule 1055, &c.

— Compounds of the third series, called वेदः, formed after the second mode. v. 7, 1075.

— Compound words formed with पथ, for पथिन् A road, preceded by a numeral.

a numeral, or an indeclinable; as चतुष्पथः The meeting of four roads. v. r. 1118.

— Compounds where छाया Shadow, is preceded by a noun in the break case plural; as विष्णुकायाः The shadow of bird.

— Compound names of places where पुर is the last member; as विजयपुरः The city of Victory.

— Compounds ending with उपज्ञ, put for उपज्ञा, signifying *first knowledge*, or with उपक्रम in the acceptation of *commencing or undertaking*; as बोधोपज्ञः The original knowledge of *वेद*: The soul, viz. the *Veda*, पुष्पकोपक्रमः The undertaking of *Krishna*.

— Words formed with कन्या A residence, to denote places in the country called उशनिर.

— Most abstract and collective nouns ending in अः, viz. such as are formed by the affixes नृ, यण्, अण् and the like. v. r. 972, &c. and 990, &c.

— Compounds formed by prefixing पुण्य, or सुदिन to अहः A day; as पुण्याहः or सुदिनाहः A fine day, a good or fortunate day.

— Verbal nouns (when put substantively) formed by affixing क्ति, न्य, अनीय, य, घ्यण्, क्यप्, केलिम्, अनङ्, &c. as कृतं What is done, वर्तयं, करनीयं, कृत्यं, कार्यं What is to do, or to be done, &c. करणं The doing, the act of doing; पचेलिम् What is to cook; &c. v. r. 689, &c. also r. 712, to 734.

— Words followed by तैल, जाह, शाकट, शाकिन, गोष्ठ, गोयुग, or घड्गव, in such compounds as तिलतैलं Sesamum oil; कर्णजाह Ring of the ear; शशुशाकटं A sugar-cane field; शशुशाकिनं A sugar-cane field; अश्वगोष्ठं A horse stable; गोगोयुगं A yoke of cows; गोघड्गव Three pair of cows.

— All the following words: **अर्ध** A portion of the *Pada*, **नोटक** A musical measure; **चोच** Cinnamon, and its synonyms; **पिण्ड** A pyra-
mid's side or crest; **गृहस्थूल** The column of a house, **तिरोट** A turban,
मर्मन् *arm*, **मर्म** The heart, the seat of life, **योजन** A large measure of
about eight miles, **राजसूय** and **वाजपेय** Names of sacrifices, where a
horse is the victim; **गद्य** Prose, **पद्य** Verse, **माणिक्य** A certain gem,
भाष्य A commentary on the *Pada*, **मिन्दूर** Red lead, **चर्म** A species of
cloth, a pyramid, a cow's collar, a species of vesting, **चोथर** A strip of
cloth worn by devotees, to cover their nakedness; **पंजर** A bird-cage,
लोवायन The title of a certain book, containing the sacred writings of a
people called **चार्वाकाः**, **हरितान** Yellow arsenick, or orpiment, **स्थाल**
A cooking vessel; &c.

Means of the Masculine or Neuter Gender.

1299. MANY words are, indifferently, masculine or neuter, of which
are the following: **अर्ध** A particular portion of the *Rik Pada*, **पि**
प्यायक What remains of feed when the oil is expressed, **काटक** A thorn,
मोदक A sort of sweetmeat, **तुण्डक** A poetical measure, **टंक** A stone
child, **शार्कट** A certain cloth or garment, **खर्वट** or **कर्वट** The land
occupied by four hundred villages, **अर्बुद** A hundred millions, **पानक**
Sia, **उद्योग** Exertion, **चरक** Name of a book, **तमाल** Name of a tree,
आमलक Name of a plant, **नल** or **नड** A hollow reed, **कुष्ठ** The
leprosy, **गुष्ठ** The leop, **सोधु** or **सोधु** A kind of strong liquor, **दुस्स**
(uncertain), **क्षेतिन** A sort of meat, **सोम** Happiness, **कुट्टिम** Clole grasshopper,
संगम A meeting (as of two rivers), **शतमान** A certain weight, **जर्म** A
disorder of the eyes, **शम्बल** or **सम्बल** Money for way charges, **अयय**
An indeclinable word, **नाण्डय** A dance, or dancing, **करिय** A bridle.

at the top, **क्रापीन** Cotton, **पारं** The farther side of a river, &c. **अपारं** The farther side of a river, &c. **धुमधरं** A yoke, **घणं** A stake or beam the victim to, **प्रसीधं** A window, an apartment, **पीवीरं** A fanciful match, **यूनं** Potage, **चमनः** A spoon, **विवस्मः** Barley-meal, **कालीपणः** A small coin, **गोमयः** Cow dung, **चणकः** A small drinking cup, **रज्ज्वकः** A foot of line, **शृङ्गः** A trumpet-shell, skull, **पद्मः** Lotus, **गृहं** House, **दिवसः** Day, **कर्मन्** 1098. **वर्ष्म** or **वर्ष्मा** Work, **चक्रं** Wheel, *difeas*, **धर्मः** Duty, **मानः** Honour, respect, **विमानं** A car, a celestial vehicle, **लज्जितं** A lotus, **खलीनः** The bit of a bridle, **चरणः** Foot, **मखः** and **नखरः** Nail of finger or toe, **सुवर्णं** Gold, **वर्णः** Colour, cast, complexion, **वज्रः** Diamond, **छत्रं** An umbrella, **सारं** The essential part of any thing, **घृतं** Oiled butter (in the *Veda* only, **घृतः**), **सैन्धवं** Sea-salt, **आदकः** A certain measure, **औषधं** A medicine, **दोणः** A certain measure, **वारः** Day, (used in naming the days of the week) time (as **एकवार** One time), **बाणः** An arrow, **वस्त्रं** A coat of armour, **वेणु** A bamboo (in the *Veda* only **वेणुः**), **लक्ष** A hundred thousand, **नियुतं** A million, **शृङ्गः** The beard of corn, **वीचकः** A saw, **वीरकः** The corolla of flowers, **वक्रं** Cream milk, **वीजं** Seed, **वह्नि** The tail of a peacock, **पदं** Foot, **निधमं** A disease, **शुक्रं** Semen, **सुखं** Pleasure, **दुःखं** Pain, and **शिखरं** The utmost top of anything. (M). Each of the foregoing words is put in the nominative case singular, with the sign of the masculine or neuter gender, for the purpose of marking the gender in which it is most commonly used, and in which it usually appears in original dictionaries.

Nouns of the Masculine or Feminine Gender.

1284. PATRONYMICS, and all words applicable to the male species of things, are also applicable to the female, by changing the sign of the

the gender; as गार्ग्यः A male descendant of Garga, गर्गी A female descendant of Garga, ब्राह्मणः A Brahman, ब्राह्मणी A female of the Brahminical order, ऊँडी A goat, ऊँडी A the goat; &c.

1235. THE following words may also be either masculine or feminine; as मल्लिकः or मल्लिका A small cup, the oil vessel of a lamp; मुनिः A sage, मुनी f. वराटकाः or वराटिका The feed vessel of the horse & carry all; स्वानि The voice of a swan; वल्मीकः or वल्मीकी A white ant; पाटलिः or पाटली A certain flowering shrub; मनुः A proper name, मनार्थी f.; भूवः or भूवा A crucible; सपाटः or सपाटी A certain measure; कर्कन्धूः or कर्कन्धूः A certain fruit tree; यष्टिः or यष्टी A walking stick; शटः or शटी A female dress; कुटः or कुटी A small house or hut; and perhaps a few others.

Nouns of the Feminine or Neuter Gender.

1236. SOME abstract nouns, formed with the affix यञ्, by some called व्यञ्, and others व्यञ्, are, occasionally, feminine or neuter; as मैत्री f. or मैत्र्य n. Friendship, औचित्य f. or औचित्य n. Fidelity, propriety; &c. x. p. 977.

1237. सैन्य An army, छाया Shadow, शाला A habitation, or hall, सुरा Ardent spirits, or निशा Night, preceded by a noun in a genitive case, or compounds of the second species, called नत्पुरुषः, may be either feminine or neuter; गोशाला f. or गोशाल n. A cow-house, नृसेना or नृसेन An army of men; &c.

1238. COMPOUNDS of the second division of the fourth species, called द्विगुः, the last word being a noun in आप् or अन् (with certain exceptions), are either feminine or neuter; as त्रिकुटी or त्रिकुट Three bedsteads

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Notes of the Editor

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1340. COMPOUND nouns of the third Species, called द्वन्द्वः, are
of two kinds:—the first kind, called गणद्वन्द्वः, take the gender of the full word,
as रामकृष्णः *f.* Ramakrishna and Shree; or नीलमाला *m.* Nilamala and flower. So
ब्रह्मण्युत्तमं *n.* The family of a Brahmin, or बृहस्पतिर्गुरुः *m.* A Brahmin
of family: &c.

1891. ADJECTIVES of every description, whether simple or compound, together with pronouns (except *युम्ह* and *अस्मिन्*), participles and numerals, except they end in *सू* or *स्य*, are inflected in *सुबोध* with that of the infinitive.

1294) WHEN two or more infinitives occur in a sentence with the auxiliary *avere*, it follows the subject and number of the last.

[illegible]

सुवा, सुवः, and समुद्रः f. समः अहः, आकाः, वयः, all the persons of masculine gender. इहः प्रसादः m. A holy place, उच्चैः शाला f. A lofty-hall, उच्चैः गृहं n. A lofty house. षट् नरः m. Six men, षट् वियः f. Six females, षट् कुलानि n. Six families. त्वयि पुत्रः Thine man, त्वयि स्त्री f. Thine woman, अस्मिन्न नरः A man in me, अस्मिन् स्त्री A woman in me, अस्मिन् कुलं A family in me.

N. B. The foregoing observations upon the genders of nouns, though collected from the best available authorities, are far from constituting a complete system. Indeed, little less than a minute examination of every noun in the language could render it so. It is hoped, however, that the general rules which have been laid down will be of very considerable use. There are many exceptions to these, and much disagreement among authors respecting the genders of particular words.

CHAPTER XI.

SYNTAX.

CONCORD.

1244. THE concord between the substantives and the adjective, the relative pronoun and the demonstrative, and the nominative case and the verb, is the same as in other learned languages.

1245. AN adjective, pronoun or participle, should agree with its substantive (expressed or understood) in case, gender, and number. पार्थिवो राजा A just king: सुन्दरी तारी A beautiful woman: पुण्यं वृत्तं A virtuous deed: तैः पुरुषैः Three men: तां स्त्रीं That woman, मङ्गलम् The house, तेनार्थेन उक्तेन वृत्तं कर्म A work done by that respectable person, दासतोऽप्यात् पतति सः He falls from a servant's service (जम्) (from *prati*); वेदविदे पिप्राय दानं धनं वेदविदोऽपि दानम् He a Brahman learned in the *Veda*. *Ob.* A further illustration of this rule will be found in the *quest* to *quest* in the next.

1246. THE relative pronoun *यः* and the demonstrative *सः* agree, in gender and number, but not always, in case, with the following question from the *गीता*, to which is given a very literal translation.

सर्वज्ञोऽहं तु भावोऽहो यतो वज्रतः सतामः
यः स सर्वज्ञो भवति न ज्ञानं तु न विनायति न

Table 1, which is found as compared with the information, will show the frequency of the number of times the location is given in the third chapter. See page 161 and 17.

On the T -axis, $T = 0$ is the

[illegible]

हमारा: मेरे: और: दो: बच्चे: थे: ना: ॥

अध्यायः १०

The children sleep fresh; and the intestinal tubes are continually moving. The hunger, breathless hunger; and those evenings when sleep is always dying.

यौ अथान धर्मात्मानं यन्त्यं द्यौः प्रज्याले ।

तेन त्वया दयासिन्धो परिपाल्यमानोऽयम् ॥

There are the Dead who keep their names
 Whipped by the east wind, stirring to us
 Memories of that forgotten time, when
 Mustered.

Ch. 104, Sec. 2, C. 10.

page. The second side is the negative. The object or pattern of a negative slide is put in the second slide. Examples:

पट करोति कारकः यमं पश्यति वाक्यः ।

राज्यं प्राप्नोति अस्मिन् सोमं मुनीनि सोमपाः ॥

The workman makes a mat. The eye sees a figure. A very old man obtains kingdom. The Sage drinks up the Soma.

२६५. THE particle, or accusative case, is also used in construction with the following, instead of the words, and as in the annexed examples—

—विना, अन्तरा, अन्तरा, नृते Without, except, beside; as विना यत्सं सर्वं पश्यति Without in every thing observes. अन्तरेणाक्षिणी किं द्विविनेन Without two eyes what with (is) fit? अन्तरा मां त्यो मुनिः Besides (me) and thee (is) He. अन्तरा ब्रह्म विद्. Says (is) Jñātes Brāhma. नृते पुण्यं मुख्यं नास्ति Without virtue there is no happiness.

—अभिः Before, सर्वतः in every part, उभयतः On both sides of, and परितः All about; as अभिः ग्रामं वेदां पश्यति A river flows before the village. सर्वतः नगरं नरवा दृश्यन्ते. Trees are seen in every part of the town. उभयतः गृहे On both sides of the house; उभयतः कण्ठं गोपाः The milk-cows (stand) on both sides of Arjūn's पुरितो गोपिनो All about Gopīn.

—समया Near, or the vicinity of, निकृषा Near; as समया प्राप्तं रम्यपत्तं A delightful land near the palace. निकृषा नदी पश्यन्ः A man sees near a river.

—उपर्युपरि All, or entirely, up, or above, अधोः All, or entirely, down, or beneath, अध्वधि All, or entirely; over or upon; as उपर्युपरि ग्रामं गतः Gone all up the village. सर्वतोऽक्रानुपश्यन्परोक्षर. He sees (is) in above all worlds. अधोः ग्रामं All down the village, अध्वधि भूमिं All or entirely, somewhat, the earth. अध्वधिसुखं All over the face, अध्वधितपः

English is beyond the comparison implying that he is superior to them in power, &c. **अभि—** **उपायने चरति** *Sam is by an advantage superior inferior to* *English*, &c. **परि—** **मा परि** *About, concerning, or belonging to the* **हुरिन्पुर्गमबिल्लहमे** *English was about Earl* (implying that he was his property, or favourite), &c.

अधिवसति or **वसति** in composition with the verb **शी** *Reis*, **स्थी** *Stand*, **जातु** *Stay, dwell*, &c. **अधि शीने वेकुट हुरि** *Adam rests over or upon Paradise*; **अध्यास्ते नगरं** *He dwells over the city*; **अधिवसति सर्वं** *He stands or presides over all*.

The verb **गिरि**, preceded by **अभि** and **नि**, & **अभिनिविशते** *सम्माने* *He goes into a good road*.

The verb **वसु** *Sit, dwell*, preceded in composition by **उप**, **अनु**, **अधि** or **आ**, & **उपवसति**, **अनुवसति**, **अधिवसति**, or **आवसति वेकुट विष्णु**; *English dwells by, or near, sits over, or at Paradise*, &c. **उप** when **वसु**, with **उप** prefixed means *dwelling*, the following seems to hold in the several cases: **उपवसति वने** *He sits in the wilderness*.

Words denoting portions of time and space (time, or occupied time, respectively): **मासमधीने देवदत्तः** *Devadatta (indies over) a month*; **कोश कुदिला नदी** *A serpentine river (see) two miles*; **कोशे गिरि** *A hill for two miles*. If only a part of any given time or space be occupied, the word is put in the sixth case: **मासत्र दिरधीने** *He reads twice a month*; **कोशैव द्वय पश्येत** *A mountain in a part of two miles*.

1259. VERBS of motion govern an locative case of the object; also infinitives, when they take the causal form; **गच्छति** or **याति** **ग्रामं देवदत्तः** *Devadatta goes to the village*; **यावसति नगरं विषं** *यज्वा*

सूत्रेण The following rule, called the *Prasanga*, is given, the object of which is to show how the *Samas* are to be learned and to give the proper way of introducing them.

The Third Rule.

1253. THE importance of an individual with which, and the agent by which or through which an action is performed, are put in the third case, as in the following examples: बलिनिन्द्ये मधुनन्दनेन *He* was bound by *Madhu-Sindana*; रुद्रेण निम्बरो दग्धः *It* (the tree) was burnt by *Rudra*; पशुना क्षिप्रमि काष्ठे कृष्टा *The* carpenter cleaves wood with *an ox*; चक्षुषा वीक्षन् रूपं *He* (which is a figure) looks at *the* form; मनसा जानाति *He* understands with *the* mind; चिन्तायाश्चरति दुर्गं *With* the imagination *he* contemplates *there*; मनसा यातस्मिन् गच्छति *With* his mind (or fancy) *he* goes to *Paradise* (or) &c.

निम्नः शरेण रामेण राक्षसो लोमरुक् वधः ।
परायेण निदीर्घोपि वानरैर्युध्यते पुनः ॥

Ravana, the tyrant of the world, pierced by *Rama* with an arrow and torn with the points of (their) claws by the *tailor* (or) *tailor*.

1254. THE person or thing with which another is connected, or associated, or by which it is distinguished, is also put in the third case, as धनेन कुले *A family with* wealth; विद्यया यशः *With* science *honor*; औस्तुभेन विष्णुमपश्यन् *He* (the *Manu*) saw the *jewel* (or) *divinity*; अटामिस्त्रापनाः *Penetrates with* hair it starts; गोत्रेण गार्ग्यः *By* family an offspring of *Carya*; प्रकृत्या चरः *Moves* by nature.

1255. महः, माहः, माहः or मसः, the construction with a noun, persons

It is the third case: *सुतेन मातुस्तुः पिता* The father (is) equal with the son; *सायं दयनाम्नां दृष्ट्वा स्तस्याः* Together with both eyes, beholding (both); *साहधनिसिधुतः साधुः* The penitence is found along with the worthy.

1206. *शरणं महत्, महत्, मत्, तुभ्यं*, &c. implying I, thine, and thine, govern the third case. *महशब्देनो भवेण* *Chant* is like *Madhu*; *तेन मनो वास्ति कश्चिन्* There is no one like him; &c.

1207. THE place of bodily infirmity is put in the third case, as *अक्ष्णा कानः* Blind with one eye; *पादेन खजः* Lane of one foot; *वर्णस्य भक्षिः* Deal of one ear; &c.

The Fourth Case.

1208. WORDS are put in the fourth, or dative case, when they are the objects to, towards, for, at, or against which any thing is done or intended. *दि. देव विदे विप्राय गा ददाति राजा* The King gives a cow to a Brahmin (as told in the *Purā*); *छात्राय कन्यां ददाति* He gives the daughter to the disciple; *सुवर्णं देहि विप्रेभ्यः* Give gold to the Brahmins; *मे भविष्याभयं ददन्ति* He gives assurance to him who is afraid; *शिशुभ्यो दोषान् शोदकं* A sweetmeat is peculiar to children; *नमो धारय मे शतं स्वं* These are dedicated to me a hundred; &c.

संयमाय श्रुतं धने नरो धर्माय संयमं ।

धर्मं मोक्षाय मेधाया धनं दानाय मुक्तये ॥

A wife may keep up the discipline law for constraint, constraint for religion, (and) religion for liberation; wealth for donation (and) for enjoyment.

Other examples—*दाम् दाय* The deer for a stake; *पात्राय स्वादी* A

[illegible]

1259. The following words, used in Sahitation, govern a noun in the fourth case, viz. **समेः स्वस्ति, स्वाहा, स्वाधा, अथ वयं** &c. **समी** नारायणाय Salutation to Narayana; **स्वस्ति** नमः Salutation to God; **स्वस्ति** राज्ञे Salutation to the King; **स्वाहा** Salutation to the gods; **स्वाधा** Salutation to the manes of ancestors; **अथ वयं** &c. to India, &c. The last two expressions are used only in making libations of water, filled into, flowers, and the like. **स्वाहा** is used also in the context of India.

1550. WORDS attributive of power and strength: also *gāyatrī* a formulaic
 call: *अरु गोपालः कल्याणः Gopāla (name) callings for Kalyāṇa*; *अरु*
महोमलाय A (power) man is sufficiently powerful for (another) *विश्व*
 name.

The Fifth Case

1861. WORDS are put in the NIDH, or parent relative, case, wherever separation is required: as when the English preposition from is put before a noun. Ex. **वामनोऽस्मिन् नरः** A man goes from the village: **भूमौ न्वरन्ति हिमवतो गंगा** The river Ganges descends from the lofty mountains: **अमरावतन्ति देवः** A deity passes down from heaven: **शीतोऽस्यो जायते** A snake is produced from a hole: **सम्बलं जाः प्रजायन्ते नरं ज्ञेति धिर्वृषाः** Brink is that place which the creatures are produced: to say the will is: **धावतोऽवदपतन्** He fell from a height running: **उपाध्वीयादिदामदने** He catches friends

[illegible]

The Sanskrit Case.

1265. THE fourth case is the *accusative*. When two words come together in construction of different meanings, yet bearing a certain relation to each other, one of them is put in the genitive case, as पुंसस्य फलं The fruit of a tree; राज्ञः सेवकः The king's man; कव्यस्य लेखकः The writer of a poem; रेणुस्य गमनं The going of the chariot; रत्नस्य ज्ञानं The knowledge of a secret; कवित्वं रसपदम् The delight of having of the poets; &c.

1266. A NOUN in the fifth case is required in construction with the following definitions of words:—With words signifying *like or equal*; देवस्य समः Equal to a deity;—With words denoting *relative situation* formed with the affixes उत्, अ, नि, अस्, तस्, or तान्, as ग्रामस्य दक्षिणेन Southern side of the village; उत्तरांगरस्य Northern side of the river; सर्वस्य उपरि Above all; अः सर्वदेवानामुपरि निवर्ति Who stands above all gods; सर्वस्याधः Beneath all; प्रासादस्य पूर्वतः Before the palace; गृहस्य पश्चात् Behind the house; &c.

1267. THE word हेतु Cause, manner, intention, purpose, is put in the fourth case, when preceded by another word and governed by a verb or participle; as अन्तर्य हेतोर्पति नः He walks for the purpose of rice. So is the *Alcoba* (होतुः).

अस्य हेतोर्गतिं तार्क्ष्यं वाङ्मलोके महाम्मति ।
गुप्तिश्चिरं प्रभुतवः किमकुर्वन् पाञ्चवाः ॥

Upon the neighbourhood of the being gone into the region of Nishin, for the purpose of going, what did the Pandus, Truthful/Alcoba and the १४११, ६३१.

Ob. According to some authorities, if the word preceding कर्तुः be a pronoun, or personal, it may be put in any case: as यस्म्य हेतोरियं कार्यं For whose purpose is this murder? अन्वस्य हेतोः For another purpose. Or वेले हेतुना वसन्ति For what purpose do they stand, &c.

1268. IN construction with a verbal noun, a word may be put in the sixth case, either as the agent, or the patient: as गानस्य कुनिः The work of *Pygmalion*; भासस्य श्रवणं The hearing of the *Bhārata*. *Ob.* Verbal nouns as nouns, all such as are by nature substantives (as being adjectives or participles) are put substantively. Participles, as nouns, govern as the verbs whence they are derived.

1269. The sixth case is much used in composition as a possessive, with another noun in the first case, followed by the verb substantive expressed or understood: as नैस्य बहुधनमस्ति He possesses or hath much wealth.

The Seventh Case.

1270. THE seventh case is the locative. In construction it is used in various acceptations; but most particularly in those of in or within, on or upon, by or near, as the place of any action or position. Example:

वटे शेते कुमारो वटे शयः पुरे रते ।
तिलेषु विद्यते तैलं तदि ब्रह्मामृतम् ॥

The boy sleeps on a tree: cows sleep in the by or near the *Rasa* tree: oil is found in the oil seed: in the lotus *Brāhma* the immortal liquor of immortality.

युद्धे मनसने धीरो गुन्यसे करिणां शलं ।

The hero was angry in battle. A hundred of elephants spoil the

1271. A NOUN, which is the subject, is put in the feminine case in sentences with masculine words, while it is changed to masculine case if the subject is masculine. See the following examples:

यः स सर्वं भूतं सृजन्नु न विनश्यति ।

He, who sows things, sowing, does not perish.

मूने, पितरि ने वीण वनादेन्य स्य मन्दिरं ।

मन्त्रिणां देव विद्वानां वेद धनोय चाभवन ।

Their father being dead, those heroes having gone from the home to their own abode, after no long time even, became earned to for *Pitṛa*, and in the how.

The English Case.

1272. THE English case is the vocative, and as it differs from the nominative in the English language only, will not be combined it with the vocative. See description of *case*. Examples:

भो नमुज्ज गोपिन्द्र प्रसीद परमेश्वर ।

कुमारो स्वीरमामाहा समष्टं भोनायस्विनः ।

Raise me up, God, give me aid, give me aid: Raiser, Sir, the how: *Forgive, O devotee!*

It is usually preceded by *ho* or *interjections* of calling, the most respectful of which are *भोम्*, *भगोम्*, and *अधोम्*; but the most general is *हो*: *हो देवदत्त*, *हो देवदत्तो*, *हो देवदत्तः*; *O Devadatta*, &c. The others are also as for *my lord*, &c.

शमस्व भो दुःखराज्य भगोस्तुभ्यं नमोस्तुते ।

अधोय भो महा पात जनसाधोः स्वपत्नरं ।

Pardon, Good, hard to be moved. Be unto mine, Lord, thy ¹⁰ highest
delighting! Read, O great, O little St. I. Some, St. I. my own, I have

Second or Sixth Cycle.

1273. WORDS denoting memory and recollection govern others in the third or fifth case: स्मरन्तु स्मरन्ति or मनुस्मरन्ति He remembers (his) another.

Third or Fifth Case

1274. WORDS added to the column in any set of conclusions, are put in either the third or fifth, as follows: कृतकर्मणि the being done, कृतकर्मणि From the being done; आडम्ब ० आडम्बन् वचनार्थ for adultery.

Third or Seventh Case

1875. A WORD is conformed with प्रमत्त Devoted, and वैष्णवो
Humble, serious, is put in the third as fervent. स्नेहः as मित्रितः, or
उत्तमः. दृष्टिः or दृष्टो Devoted, or, as applying to Man.

Figure 10. Stock Cost

1276. A word in combination with प्रभुः Māheś, the one word denoting
 streaks of electricity is put in aether, the eighth or ninth ether. भोजनस्य च
 भोजनस्य प्रभुः A holder the, of, eating; गमनस्य च गमनस्य प्रभुः
 Capable of going, able to go, &c. (10). The figure taken from the words
 is often put for the infinitive. Also with भद्रं, भद्रं, शुभं, सुखं,
 आयुषं, &c. in wishing well.

Fifth at Soda Cafe

1977. A WORD counting construction with weather, describing relative focus, time, or place, is not on either the left or right edge: (2)

The first of these will be the *practical* aspect of the problem. It is the *practical* aspect of the problem which is the most important. It is the *practical* aspect of the problem which is the most important. It is the *practical* aspect of the problem which is the most important.

all for the same purpose of Nature with I think

2482. THE object of a verb active is usually put in the second case, as it is all an action put subjectively, to which a complement is added only in the regular number, and under gender. The second case is placed first and ahead of the finite, or finite, in conjunction with **विभक्ति** rather, which is preceded by the prepositions **अभि** and **नि**, or with **हा** instead, with **हा** stand, or **आमि** sit first, preceded by **आदि**; or with the verb **कर**, **कर**, preceded by **अनु**, **अधि**, **उप**, or **अल**. Examples.

॥ २५ ॥ सुप्रतिमानन्दे वनःपद्मोत्तमनिविष्टः ।

Having extracted from the surface of the wood the portion labeled *B* seen

आलोचयिते हिमपिडिलोन्निमज्जास्थानं असुरामनसं ।
योदारकाद्यभुषितो विकृष्ट संप्राप्तमावसानम् ॥

The foot of Sri, who, thus, used to the ocean, resembling a Ganges, having collected dry cow-horns; having made a *Wardha* a *Shardha* now called a *Dharmata*, and down to *Pikashya*, took an am-
brosia!

Obj. It does not sample the population equally as their vol.

judge. WORDS signifying time, place, or social distance, as a verbal (substantive) may or may not enter the lexicon of the general info, in comparison with other five parts. Examples:

1997

23. Read the first two paragraphs of the story and write the names of the people or things that are important.

विश्वनाथस्य वृत्तं यत्किञ्चित्कालं ज्ञायते ॥

स्वः दामासनयन्त्रं न भनं सत्त्वं न वाच्यं

He $\{ \bar{x} / \beta \}$ taught the hardman $\{ \bar{x} / \beta \}$. He asked (him) to get
 (a) $\{ \bar{x} / \beta \}$ head. He wanted the answer to go to his (own) shade.
 (b) $\{ \bar{x} / \beta \}$. He asked the fourth to know the principle.

१७७३ भा. वा. प. च. ति. शु. पु. वे. द. न. रा. शु. य. ति. धि. ॥

दत्तानन्दस्यः शक्तिं सन्तुष्टाय यतः ॥

When disturbed, he caused *Peder* to take the *Peder*. He caused the cat to purr as for his power; and he caused the male to hear his nest.

The following are examples of the intonation of this rule, where the locutions are given in the third case, as an introduction or answer:

रसोऽस्यैवादिपदनायकद्वन्द्वोऽस्मादस्मादन्तर्ध्वं यमिभिरावयदायुः शान्तिः ॥
शब्दादयः निपुणस्तद्वददश्च शैलान्तरादयदनासादिभिरा ॥

Having called the evil spirits to be destroyed by the thunder, he caused (them) to be conducted to the region above; he clanked (them) to cry out; he clanked (them) to come quickly. He called aloud, causing the enemy to make a hubbub. He caused (them) to be destroyed; he caused (them) to be carried; and he desired (them) to be eaten. *Q. By the thunder, he is the understood of every Gentian.*

What is the descriptive side of the cases of *śūnī* flow, *śūnī* *mān*?

श्रीमद्भगवद्गीतासु ब्रह्मसूत्रेण त्रयोविंशोऽध्यायः

He is always prepared for unusual occasions and paid for) and
analysis.

1287. THE verb दिष्ट Play, game, means the implement used in
the action is third case: as अस्मान् दिशतामः We play with it, or
अस्मिन् दिशतामः We play with it.

1288. WORDS denoting the time in which any thing took place, or
is like, under whole dependency any one is taken, or the like, are put in
either the third or seventh case: as ऐहिकमिदं भवति ईश्वरोद्दिष्टं
मौनं च विदुः १. *earthly this, born in Heaven, and chartered with
silence*. C. In both cases when the word used is in the position of
Agent.

1289. THE word which denotes the instrument with which any thing
is accomplished, the thing by which it is done, either discriminated, or
unaccompanied, and the agent in which or whom it is done: together with
the action to which it is related, is put in the third case. The agent of
a verb used is always put in the third case. Example.

नेत्रेण दृष्टेन भूयःश्रित्वा २४, शिरोऽङ्गः

Seen by means of vision, is seen by person with (the) eyes (the)
collaborer by instrument, body by sense.

Words denoting weight, measure, and number, as respects number,
are put in the second or third case. Example.

शतं घनं द्रव्यं दीप्यते दत्तान् विष्णुः शतेनदाः १

100 (one) called the country to drink milk, a hundred and 100 (one) the
water by a hundred (in 100 times). दि दत्तान् विष्णुः He gave

by two *dr̥śāni* (at a look). *विचक्षेन् वीक्षामि* He knows by five (at a time); or *पंचकं वीक्षणम्* He knows five (at a time); &c.

1290. THE verb *जि* Know, preceded by the preposition *सम्*, in any other acceptation (that of remembering), governs its object in either the second or third case: as *संजानीष्ये न्वे* Know (thyself) thoroughly; *संजानीष्य विश्वनाथेन* Be acquainted with *Vishva-nātha*. When it means remembering, it is put in the common form, and governs only a second case: as *संजानीहि शिवं* Remember *Śiva*.

1291. *दा* Give, preceded by *सम्*, when used in giving voluntarily, is put in the *āpāda* form, and governs its object in the third case; but if it not be lawful, it is the *āturā*, and in the common form: as *सम्यक्कृते समं गोत्रेह वीथः* The lord of *Śrī* granted what was desired with the right inside. *स सम्यक्कृति त्रिये* He gives to *Śrī*.

1292. NOUNS are put in the fourth case, in conjunction with verbs of giving, calumniating, throwing anger, craving, pleasing, and showing notice; all with *आ* *Śamā*, wait, attend, *कु* *Sicā*, to inflictions, *स्वाप्* Flatter, *स्मर* Long, *शीप्* Curse, *व्रीण*, reproach, *राध* *Sād*, and *दृष्ट* Look, &c.; also with *शु* Hear, preceded by *आ*, as *आशु* Promise, or say *प्रति*, as *प्रतिश्रु* Promise; with *गु* Sound, preceded by *प्रति* or *अनु*: as *प्रतिगु* or *अनुगु* Encourage; and with *धारि*, the causal of *धृ* in the sense of owing, or being indebted. Examples:

ददातु मयः समुखं हसि स्मरादोपिपणोऽसूयति कुम्बनीधीनि ।
स्मरोचते दुश्चति निदने तुने अश्लाघिष्ट यस्मै स्पृहयत्यवप्त च ॥

Let that *Hara* grant supplicants to the Jāt, for whom the families of the cowherds, from desire, were calumnious, showed anger, were displeased, showed notice, waited, were by and inflicting, flattered, hoped, and carried.

ब्रजति न ब्रजे ब्रजति ब्रजतिः A /broj goes to the boat-land. मनसा
 दारुणमेति कुरुणः An /hne with his mind (or idea) goes to /Dardrude,
 गजान्नखनलः/दण्डलं ducate goes to, the land.

1296. ननं, Muel, regard, esteem, consider, when it comes to money,
 contempt, governs its object in the second or fourth case; unless that ob-
 ject be वाक्, A cross, शुकः A parrot, यमालः A jackal, नौ A boat, or
 अन्नं Rice or rice, when the second case is used. If otherwise be im-
 plied, the second case is only avoided. Ex. न त्वय नृणां मन्येहे I do not
 mind thee a first; or न त्वय मन्ये नृणं खल Wretch, I do not regard
 thee a first. न त्वा वाक् न मन्यते He does not mind thee [more than]
 a cross. त्वय मन्येहे अनार्यं I esteem thee /I take down.

1297. WORDS denoting अपायः Separation, भयः Fear, जुगुप्सा
 Blame, or the word of concealment, पराजयः Defeat, पमदः Careless-
 ness, inattention, अग्रयः Taking away, receiving, भूः Production, वणि
 Delivery, परिव्रजः, विरमः Ceasing, retiring, अन्तर्जिः Disappearing,
 and वारणं Preventing, defending, govern nouns in the fifth case, as the
 subject whence any such actions or passions proceed. Examples.

विभीषणः परावृष्टो भ्रातृभियो जुगुप्सितः ।
 गम्यान्परराजिनो दुःस्वप्नमन्तोषिधेः प्रकः ॥ १
 जानाबद्धो मुनेर्जातो भ्रातृशत्रो निर्जेर्भवत् ।
 विरतोन्महिनो दुःस्वप्नोऽन्तर्जिः दारिणः ॥

Vidhisena, fallen from his throne, scorned of his brethren, anxious to
 avoid evil, conscious from all sides, (and) not careless of the law;
 (who had) acquired science from the good, (was) born of a high, de-
 livered from his brethren, retired from the world with his beloved
 (and) concealed from the wicked, (was) defended from attack by
 Kishor.—(V. 1, 1261), &c.]

1898. WHEN a-declension *संपन्नो* means any thing but *knowledge*, it may govern the *infinitive* in the sixth, instead of the third case, as *शम्भोर्मुकुन्दे जानाते* He prevails in *Mukunda* (*I/jñat*) by means of *Sambhu* (*Siva*). Otherwise, when it means *knowledge*, *भवन्त्या जानानि शंकरः* By devotion, he knows *Sankara* (*Siva*). *Obt.* Some contend for the third case also in the first example.

1899. *VLKHS* denoting the being full, satiated, fatished, and the like, requires a noun in either the third or sixth case. 189. *शृंगीरेस्त्व* or *शृंगीरेण त्वमो हरिः* *Harī* (प०) fatished with love. *शृंगीः शान्त्याः शंकरः* *Shankara* (is) full of happiness. In the following quotation the sixth case prevails.

सम्बिम्बुर्वानि कादानीं नाशगानीं यतोदधिः ।

नान्नक्षः सर्वभूतानां सर्वपापकामलोदधयः ॥

The fire is not satisfied with wood, nor the great ocean with rivers, nor Death with all things, nor man of hanging eyes with (the sight of) woman.

PROPOSITIONS.

Observations on the Pronouns युस्मद् and अस्मद् in Construction.

1900. IN page 105 it has been shown, that the pronouns *युस्मद्* and *अस्मद्* have five inflections for the regular forms, in the second, fourth, and sixth cases: but as these may not be used indiscriminately in every place, the following rules are given for their due application in construction.

1901. *THESE* substantives may, generally speaking, be used in any part of a sentence, except the beginning of a metrical foot, or of a period; or in construction with *च*, *एव*, *वा*, *ह*, and *अह*; or with a word literally meaning *seeing*, applied in a metaphorical sense. The following

are the examples, in which each perfect, such as the original, and translation, is distinguished by a small sign, indicating the case in which it is used.

स्वामी ने स समायातः स्वामी मे सामग्रनं गुनः ।

नमस्ते भगवन् भूयो देहि मे मोक्षमक्षयः ॥

Thy master he is arrived—*my* master is just gone. Received salutation to thee, O lord! Give unto me everlasting salvation.

Ob., The above is an example of the use of *ने* and *मे*, in the fourth and fifth cases.

स्वामी वो स जहामोचेष्टु नो दीन यत्नना ।

राजा वो दास्यते दानं शानं नो मधुसदनः ॥

The master of you two^s indulges about the same time the poor exertions of us two^s. The king will give you two^s a gift: Madhusidana (will give) us two^s wisdom.

Ob., These are examples of *वो* and *नो* in the fourth and fifth cases dual.

देवो वामयतात् विष्णुर्हरकान्तो जनाईनः ।

स्वामी वो बलवान् राजा स्वामी नो नो जनाईनः ॥

May God deliver you two^s (and) Vishnu (collected) Jambudvīpa (deliver) from hell. Your^s master is a powerful king: our^s master is that Jambudvīpa.

Ob., In this last example *वो* and *नो* are in the fourth case dual, and *वम्* and *नम्* in the fifth case plural.

नमो वो ब्रह्मविद्भ्यो शानं नो दीयतां धनं ।

मानद्वान्वैः प्रपश्यामः प्रपश्यामो नः मुदुःखिनः ॥

Reverence

Reverence *अहो*, 'who know *Adharma*. Let the wealth which he given unto us.' We behold *सुखं* 'with happiness.' We behold *सुखं* 'very - indeed.

Ob. Here *सुखं* and *सुखं*, in the first instance, are in the fourth case plural; and in the second, in the second case plural.

पश्यामि स्वां भद्रां लीढं पश्य मां मदभेदको ॥

I behold *त्वां* 'loaded with pride.' Behold *मे* 'the destroyer of pride.

Ob. Here *स्वां* is put for *स्वां*, and *मां* for *मां*, in the second case singular.

Examples of the exceptions.

सर्वे ये शत्रवो राजानं भग नेष्यन्ति शत्रयः ॥

Those who are *they* 'enemies, O King! are very much my' enemies.

इदो विश्वेश्वरो देवो कुमारो बुद्धदेवता ॥

स ह्येव भगवान् नाथो अस्माकं पापनाशनः ॥

The God *Rudra*, sovereign of the universe, is the deity of your' race. He also, the destroyer of evil, is our' lord and master.

Ob. In the last two examples, the substitutes for *युस्मद्* and *अस्मद्* are not used at the beginning of a spot or sentence, according to the rule.

आवयो मुखयेशो हरिर्नमिषे रक्षतु ॥ Here is the 'lord of us two,'

and of you two.' Let him preserve us' also. *आयो दुष्कर्म्यं वास्तव्यं*

वा देयम् This village is about to be given, or to you two, or to us two.

भगवद्भक्तिहीनस्य अन्ते मम ह वृथा ॥ Alas! this my' existence is

fruitless, devoid of devotion to God. *सम्यतिसन्वाह वृथा* O thy riches are in vain.

Ob.

Q16. The last are examples of exceptions to the rule. *अहं व स व* *वा नृ* and *अहं* occur in combination. See also *अहं वृ* and *हं*.

The combinations *वम्*, *नम्*, &c. are not according to the rule, used in combination with a verb literally 'governing the verb', but according to a conventional rule. Ex. *चेनवान्वा वृणीक्षत* 'He took the deer' with *वृणीक्षत*, *भगवान्वा नृप धनदति* 'The devoted man bestows the' *दानं*. *वै कृष्णो नामवेदस्य न्यामनात्कति पूजकः* 'The good Arjuna having the regarded one, looks at the (his) vacancy.' Q17. If the verb or take the a literal sense, the general rule can be followed.

Q18. THE first three *वम्*, *नम्*, &c. are not used after a word in the vocative case, being the first of a list of combinations. Ex. *हे देवदत्त तव त्वं* 'Hail, Devadatta, thy property.' *गुरो भक्त नमस्सुभ्यं* 'O my master, salutation to thee.' But if the word in the vocative case is followed by some epithet, this rule does not hold good; as *हरे कृपालो नः पाहि* 'O Hari, full of mercy, deliver us.'

N. B. The regular cases of *दुस्मद्* and *अस्मद्* may be used in any part of a sentence.

दुस्मद् and द्दम् in combination

Q19. IN pages 112 and 113, it has been shown, that the Imperative form of *दुस्मद्* and *द्दम्*, occasionally change, the *द* to *ह* in the first case, and the second *द* to *न* in each member of the second case, in the singular of the third case, and in the dual of the fifth and seventh cases. Their substitutes for the regular forms are used in the last member of a compound sentence, connected to the first by a conjunction expressed or understood. The following examples from the *Mahābhārata* of Pāṇini will illustrate this rule.

इमं विदि

इमं धिक् इति श्रुते पित्र्येन शिष्यार्द्धेन ॥

Consider this with a worshipper of *Hur*; this a worshipper of *Siva*,

इमा विमानं यिन शेषान् एतदेतान्स्तु वेणुधान् ॥

Consider ye these and (and) *they*! *Sinless*; *these too* and *they* *Penchantes*!

अनेन मुञ्जिनः कृष्णोद्येनेनै निरिषोर्दितः ॥

By this *Krishna* (is) worshipped; so by this the mountain lord (is) adored.

अनयोः केरावः स्वामी शिवे स्यामी अयेनयोः ॥

Of these two *Kerava* (is) the master; so *Siva* is the master of these two.

General Observations on Pronouns.

1304. IN construction with verbs, the personal and other pronouns are often elegantly omitted, as their nominative case, as in the Latin; the termination of the verb being a sufficient distinction.

VERB.

Of the Tenses of Verbs in Construction.

Indicative Mood.

1305. THE author of the *Mugdha-bādhā* has given an example of each of the six tenses of the indicative mood in the following verse, which comprehends a brief history of the ten incarnations of *Vijaya*. See p. 124, v. 135.

कौनेम चित्तशयने मम मीनकूर्मकोलाभयेन सह रिवायन जामदग्न्यः ॥
यो भूतैः कभूके भरताय जहृणवुत्रः कल्की मतां च भवितां प्रहरिष्यते ॥
[रीन ॥

[illegible]

Ob. The figures point to the number of the verbs, as they are arranged in this work. It is worthy of particular notice in this place, that the three presents, and the two futures, are very akin in origin, nature and construction; and this in words of great length it is believed that the new distinctions noticed in grammar can be perceived, particularly as applied to the perfect, and the two futures.

Of the Virgin Perfection Time.

[illegible]

1307. **WHEN** the first verb is put in conjunction with the particle स्म, it has a particularisation, as चिन्तयिस्म द्रोणदो वार्मज् *Drumfod* grounded the 600000 soldiers. वयानि स्म दधिचिदुः *Yash/Ashish* poisoned a serpent. त्रिपुरे स्म हरो हन्ति *Har* a *leaver* *Tripura*, हन्ति स्म रवौ रामः *Ram* killed *Ravana*.

1308. **THE** present tense is often put for the future, in conjunction with certain indeclinable words, and also in particular modes of expression, as in the following illustrations. In conjunction with कदा, or कदाहि *When*; as कदा दृश्यामि गोविन्दो *When* shall I, or am I to see *Gowinda*? — In conjunction with the interrogatives किं, याः, किं *What*, *Whose*, or the relative pronouns कस्य or कस्यम् *Which* of two, and *which* of many; as कोभिस्तं ददति *Who* does, or will give in charity; कस्यो ददति भिक्षां *Which* of two gives, or will give in charity? कतमोभिस्तं ददति *Which* of many will bestow what? — *When* पुरा *Before*, or *whenever* *When*, गोविन्द; as यावद्भवति कल्की *When* *Kalki* comes, or shall come; पुरा दृश्यते कल्की *Before* *Kalki* is, or shall be seen. — With the demonstrative and relative pronouns, where one thing is to follow as the consequence of another; as यो भिक्षां न ददति स स्वर्गं न प्राप्नोति *He* who does not, or shall not, give alms, does not, or will not, go to heaven. — In sentences where there is supposition or condition, as when preceded by यदि, or चेत् *If*; as गुरुच्छेदाद्यानि अथ स्वच्छेदमधीत्य वयं सर्वमधीमहे *If* the teacher comes, or shall come, do thou read the *Pras*, and let us read the *Tantra*. *&c.* In all the above, and similar instances, the future tense may also be used.

Of the Future Tense, or Third Person.

1309. **THE** third past tense, by some called अनद्यतनभूतकालः *Past*

Time

the past of to-day and by others *प्रेतगतकालः* *Preta-gata* of *yesterday*. Strictly speaking, this word is confined to that *prati* before the commencement of the current day, but in composition it has generally an indefinite, but absolute, past signification. Ex. न्यवसन् प्रागुद्यमानं वृष्टिना अकुलोभवाः । The sons of Pandu, whilst there, respectively, were in danger. अहं पुराणं नाम्ना स्मिन्नेव । was formerly I *Rebā* by the name of *Rura*. कस्य पुनः न राजासीत् तस्मिन् य आहरत् । Whose son was that prince, who possessed the treasure of the treasurer?

1310. WHEN this participle appears in composition with the introductory particles *मास्मि* *स्मि* of any time. The distinctive *अ* is placed after these particles. Ex. मास्मि भवेद् दुःखं May there be no trouble.

The Fifth Tense, or Second Participle.

1311. THE second past tense is by some designated *अनगतनि परोक्षगतकालः* *gone past out of sight, not of to-day*, a term introduced to denote that the act took place at some time remotely past. In composition it can seldom be distinguished from the fourth tense; at least, in translating, the same *adverbial* participle must generally be used in English. बलिर्ब्रह्मण बभूव *Bali* was a strong man. राम राज्यं चकार *Rama* reigned. मया बभूव मे पूर्वस्मिन् राम वै द्विज । *Formerly, O Brahman, I had a friend, as now, Ahogyan*. मां विमिश्रामास मह विन्नमानसः *With a mischievous mind, he confided along with the criminal*. प्रामादं कारयामास *He caused a palace to be made*.

The Tense, or Third Participle.

1312. THE third past tense is designated *अद्यगतकालः* *Pasī*

now of the day, the whole of the world is a single individual, a perfect
and whole. In consequence of this, the world is a single individual, a perfect
and whole, and is consequently perfect. Ex. अमुकं वदति: to speak, or has
spoken. अमुकं वदति: वदति, Having been seen, he was delighted.

1835. In consequence of the defective translation, the whole
has been of the nature of a single individual, a perfect and whole, and is
consequently perfect. Ex. अमुकं वदति: वदति, Having been seen, he was delighted.

The Sixth Part, or First Part.

1836. अमुकं वदति, called अमुकं वदति, कति: The future
of the world, is the future of the world, and is a single individual, a perfect
and whole, and is consequently perfect. In consequence of this, the world is a single
individual, a perfect and whole, and is consequently perfect. Example:

ननु मे हनि न पापं न कदा पन्नगेवले: ।
वेदस्वतन्त्र नदने मेता गरमदारणं ॥

On the seventh day of the month of the month, the world is a single individual, a perfect
and whole, and is consequently perfect. In consequence of this, the world is a single
individual, a perfect and whole, and is consequently perfect.

The Seventh Part, or Second Part.

1837. The whole of the world is a single individual, a perfect
and whole, and is consequently perfect. In consequence of this, the world is a single
individual, a perfect and whole, and is consequently perfect. Example:

ननु मे हनि न पापं न कदा पन्नगेवले: ।
वेदस्वतन्त्र नदने मेता गरमदारणं ॥

With the mind fixed on you, from my pleasure there shall pass all the
 feelings. But if from predestination will not hear, then that person

The Second Tense, or Present Moon.

2318. THE *präsenti*, which in this work is called the *present moon*, is
 used in its more acceptations, that is, it may be said to fully signify the presen-
 tive of its various uses in construction. It is generally *presentive*, and more
 than be made English by the auxiliary *am*, *are*, *was*, *were*, *is*, *are*, *be*,
is, *are*, before the verb, but sometimes it is applied *subjunctively*, as when
 it is constructed with words beginning *h*, *ch*, *sh*, &c. and occasionally *optative*,
 as when it comes in construction with another verb denoting wish-
 ing. With respect to time, it is *presentive*. Examples.

अन्तश्च ज्ञेयं निमित्तं त्वयं हृदये वेदायां ।
 हरितं वर्जयेन्महाहृदं नार्थं निदधेव ॥

A man may wish with to obtain (a thing) unknown, obtained, he
 should keep it with care, and being preserved he should not call it
 and being interested, he should give it away as a present of love
 without.

यदि न ह्यान्तरात्माः सम्यक् नष्टा नवः प्रजाः ।
 अस्मी धारो जन्मो विगुणेनेह नैरिव ॥

If there were no soul, though the people would be altogether lost.
 They would thus be in distress like a boat upon the ocean, with-
 out a helmsman.

यदि राजा न संश्लेषेत् पौत्रान् पारमा भवेत् ।

If the king were not to protect us, our suffering would be very great.

शिषो गुरुव्यक्तो भवेत् The disciple should be attentive to the teacher.
अवेदसो वेदेषु ह्यवे बाधोऽन्यतः The man, from being a Brahmin,
though, may, or should be, thoroughly acquainted with the *Vedas*. अहमि
ह्यहमे भवान् गच्छेत् I will either say, would, should, could, be, &c.

2317. In the *Mahabharata*, and the *Sadukhyanas*, &c., the purpose for which the second made is chiefly cited, are the last seven —

1. *विधिः* (विधिः) 2. *भद्रं यजनं वा यज्ञं कुर्यात्*
3. *भद्रं यजनं वा यज्ञं कुर्यात्* 4. *भद्रं यजनं वा यज्ञं कुर्यात्*

5. *भद्रं यजनं वा यज्ञं कुर्यात्* 6. *भद्रं यजनं वा यज्ञं कुर्यात्*
7. *भद्रं यजनं वा यज्ञं कुर्यात्* 8. *भद्रं यजनं वा यज्ञं कुर्यात्*

9. *भद्रं यजनं वा यज्ञं कुर्यात्* 10. *भद्रं यजनं वा यज्ञं कुर्यात्*
11. *भद्रं यजनं वा यज्ञं कुर्यात्* 12. *भद्रं यजनं वा यज्ञं कुर्यात्*

13. *भद्रं यजनं वा यज्ञं कुर्यात्* 14. *भद्रं यजनं वा यज्ञं कुर्यात्*
15. *भद्रं यजनं वा यज्ञं कुर्यात्* 16. *भद्रं यजनं वा यज्ञं कुर्यात्*

17. *भद्रं यजनं वा यज्ञं कुर्यात्* 18. *भद्रं यजनं वा यज्ञं कुर्यात्*
19. *भद्रं यजनं वा यज्ञं कुर्यात्* 20. *भद्रं यजनं वा यज्ञं कुर्यात्*

21. *भद्रं यजनं वा यज्ञं कुर्यात्* 22. *भद्रं यजनं वा यज्ञं कुर्यात्*
23. *भद्रं यजनं वा यज्ञं कुर्यात्* 24. *भद्रं यजनं वा यज्ञं कुर्यात्*

25. *भद्रं यजनं वा यज्ञं कुर्यात्* 26. *भद्रं यजनं वा यज्ञं कुर्यात्*
27. *भद्रं यजनं वा यज्ञं कुर्यात्* 28. *भद्रं यजनं वा यज्ञं कुर्यात्*

29. *भद्रं यजनं वा यज्ञं कुर्यात्* 30. *भद्रं यजनं वा यज्ञं कुर्यात्*
31. *भद्रं यजनं वा यज्ञं कुर्यात्* 32. *भद्रं यजनं वा यज्ञं कुर्यात्*

33. *भद्रं यजनं वा यज्ञं कुर्यात्* 34. *भद्रं यजनं वा यज्ञं कुर्यात्*
35. *भद्रं यजनं वा यज्ञं कुर्यात्* 36. *भद्रं यजनं वा यज्ञं कुर्यात्*

37. *भद्रं यजनं वा यज्ञं कुर्यात्* 38. *भद्रं यजनं वा यज्ञं कुर्यात्*
39. *भद्रं यजनं वा यज्ञं कुर्यात्* 40. *भद्रं यजनं वा यज्ञं कुर्यात्*

41. *भद्रं यजनं वा यज्ञं कुर्यात्* 42. *भद्रं यजनं वा यज्ञं कुर्यात्*
43. *भद्रं यजनं वा यज्ञं कुर्यात्* 44. *भद्रं यजनं वा यज्ञं कुर्यात्*

45. *भद्रं यजनं वा यज्ञं कुर्यात्* 46. *भद्रं यजनं वा यज्ञं कुर्यात्*
47. *भद्रं यजनं वा यज्ञं कुर्यात्* 48. *भद्रं यजनं वा यज्ञं कुर्यात्*

49. *भद्रं यजनं वा यज्ञं कुर्यात्* 50. *भद्रं यजनं वा यज्ञं कुर्यात्*
51. *भद्रं यजनं वा यज्ञं कुर्यात्* 52. *भद्रं यजनं वा यज्ञं कुर्यात्*

प्रार्थिता, permitting, &c. &c. and it is sometimes, when the subject is not distinct, put for the second tense, *अप्येति सेवनां* Let him worship the husband of १२५. *वानं करोतु* Let him perform a sacrifice. *अहंभुक्ता* Let him eat here. *मित्रां देहि* Give them. *जीवतु* Let him live, may he live.

1319. IN a benedictive tense, the verb may affix the noun-suffix *वान्* (see n. 131) and be used for the 3rd and 4th persons singular of this tense: as *वानं च पावान्निधुं* May Siva preserve (you), *प्राप्तिं च धनान्* Do thou procure.

Of the English Tense, or Precative Mood.

1320. THE precative mood is applied in praying for and blessing; as *औषाधिर्न मर्यातः* May the good man live long; or, long live the good man!

Of the Wish Tense, or Conditional Mood.

1321. THE conditional mode is indefinite as to time. Two verbs in the same tense are required to complete the sentence, the first denoting condition or supposition, and the second the probable result or inference. Examples. *ज्ञानं चेदभविष्यत् सुखमभाविष्यत्* If there were wisdom, there would be happiness.

PARADIGMS.

1322. SO many examples of the use of the several participles in construction have already been given in the first chapter, from page 307 to page 343, that it would be superfluous to add more at this place. A few observations on their general application, however, will be useful.

General Observations on the Participles in Construction.

1323. THE participles, as connected with time, not only partake of the nature of verbs, but govern like those from which they are derived.

1324. THE

ERRATA

It is recommended to the Student to correct the following chiefly typographical errors overlooked in correcting the proofs. *N. B.* The lines are counted from the top, counting the head line.

Page 9 line 5 *for* [ः] *read* [ः].

— — 34 — *colophon* — *conclusion*.

15 — 1 *del.* and the aspirate.

— — 2 — the ह of सह.

— — 4 *after* यरेत्सु *add* ह.

— — 6 *del.* (except ह).

19 — 14 *for* गोवास्तु *read* गवास्तु.

20 — 16 — *condition* — *coalition*.

21 — 16 — विवाहे — विद्वेष्टः.

22 — 14 — *coalition* — *condition*.

35 — 8 — वा — वा.

37 — 1 — ता — ता,

— — 27 — सुप — सुप.

38 — 6 — ऊमि — ऊमि.

45 — 18 — मतिषु — मतिषु.

62 — 13 — ह — ह.

64 — 4 — पवती — पवती.

— — 4 — पचत्या — पचत्या.

— — 27 — मणिः — मणिः.

66 — 18 — कृतवन्ति — कृतवन्ति.

71 — 31 — द्यम् — द्यम्.

- Page 72 line 26 for 4th read 5th.
 — — 28 — do. — do.
 77 — 15 — ब्रह्महनु — ब्रह्महन्.
 93 — 26 — 146 — L. 110.
 99 — 8 — नमन् — नमस.
 106 — 27 odd See p.
 111 — 22 for हनद् — हनद्.
 123 — 8 — मुनीति — मुनीति.
 125 — 23 after सू add ए मिप्.
 128 — 23 for 5th read 5th.
 129 — 1 after being a odd single.
 — — 3 for स्व read स्व.
 130 — 4 after उ add or any other vowel but अ or आ.
 — — 12 — दीवति add or दीयति.
 131 — 20 for यानां read आनां.
 — — 21 — याथा — आथा.
 132 — 21 — 121 — 128.
 142 — 3 — future — preterite.
 143 — 24 — मेधो — मेधो.
 145 — 23 before contemplative insert The.
 150 — 25 after makes add क्क or
 151 — 1 for स्वन्तु read स्वन्तु.
 154 — 8 — य — यन्.
 165 — 16 — तु — न्.
 167 — 16 — ओणुम — ओणुम.
 171 — 4 — 29 — 30.
 173 — 1 — रदाद — रदादि.
 177 — 9 — इ — इ.

- Page 181 line 4 for व read वः .
 — — 5 add See p. 29, l. 35.
 186 — 21 for third read second.
 191 — 19 — दोगधु — दोगधु
 198 — 4 — हुतादि — हादि.
 206 — 1 — मी and मौनु — भी and भीनु.
 — — 2 — मी — भी.
 210 — 20 — अवमस्तां — अवमस्तां.
 211 — 10 — अदिघट्ट — अदिघट्ट.
 — — 15 — अनुतोः — अनुतोः.
 215 — 13 — declension — conjugation.
 — — 21 — लुब्धः — लुब्धः.
 219 — 25 — युत्र — पुत्र.
 220 — 27 — जलेने — जलेन.
 231 — 3 — appears — pleases.
 239 — 16 — धामकः — धामिकः.
 — — 22 — तृणोति — तृणोति.
 245 — 14 — गुलोता — गुलोता.
 — — — गलन्तु — गलन्तु.
 250 — 27 — Itudy — studies.
 253 — 18 — डेर — डरे.
 256 — 18 — शिश्रेय — शिश्रेय.
 272 — 3 — जघमा — जघाम.
 — — 22 — दिद्विबिम — दिद्विधिम्.
 282 — 26 — न — न.
 282 — 27 — हन — हन.
 283 — 1 — मन — मन.
 287 — 21 — takes — take.

Page 290 line 18 for का read जा.

291 — 1 — दानिष्ट — दानीष्ट.

— 4 — मा — म्मा.

295 — 14, 15 — यजी — यशी &c.

— 18 — वपीष्ट — वप्पीष्ट.

— 2 — कशीष्ट — वशीष्ट.

306 — 22 — अगः — अगुः.

322 — 18 — रभ — रम्.

— 23 — मश — मृश.

324 — 9 — मिह — मिह्.

— 14 — ब्रस — ब्रस्.

— 28 — विद — विद्.

— 24 — पिल — पिप्.

— 25 — शाम — शाप्.

326 — 22 — छिद — छिद्.

327 — 18 — दुह — दुह्.

— 23 — गपु — गुप्.

330 — 9 — अवधीन् — अवधीन्.

334 — 26 — गपयति — गुपयति.

337 — 14 — धट्र — घट्र.

338 — 5 — हालयति — ह्वालयति.

341 — 8 — ष्टा — ष्टा.

344 — 10 — वेष्ट — वेष्ट.

352 — 21 — जाही ह — जाहीहि.

356 — 13 — बोभवति — बोभविता.

357 — 22 — अचरो रिथन् — अचरोकरिथन्.

364 — 19 — general — general.

376 — 19 — हन — हेम.

Page 383 line 12 for स्थापयान read स्थापयति.

387 — 24 — स्ना — स्था.

393 — 24 — त्रिबिधतं — त्रिबिधने.

405 — 24 — परिमथति — परिमथति.

408 — 26 — ववम् — ववधु.

409 — 16 — जान — जान.

413 — 25 — स्वागिता — स्वाभिना.

417 — 2 — ध्यान — ध्वन.

— — 19 — दो — दो.

421 — 12 — शूण — शूर्ण.

423 — 2 — उमिन — उधिन.

429 — 26 — दाभ्य — दाभ्य.

434 — 3 — जनी — जनीय.

— — 19 — efficient — efficient.

454 — 27 — heir — their.

455 — 18 — वेदाः — वेधाः.

456 — 16 — आत्मन् — आत्मन्.

457 — 18 — वनिपु — वनिपु.

463 — 6 — अवजाः — अवजाः.

464 — 27 — घातक — घातुक.

466 — 5 — बिदुर — बिदुर.

480 — 5 — इन्द — इन्दु.

481 — 13 — दु — दुः.

488 — 5 — युष्मद् — युष्मद्.

496 — 2 — नारायन — नारायण.

— — 19 — दुर्भगा — दुर्भगा.

500 — 11 — शाक्ति — शोक्ति.

502 — 23 — धोरय — धोरय.

- Page 507 line 12 for शर्वपथ read सर्वपथ.
 — — 13 — शर्वपथीन — सर्वपथीन.
 508 — 9 — अथी — अथी.
 518 — 22 — इष्टः — इष्टः.
 521 — 6 — which? — which.
 522 — 3 — नवविंशत् — नवत्रिंशत्.
 — — 21 — पण — षण, and for पष्ठ read षष्ठ.
 528 — 20 — इन्द — इन्द्र.
 563 — 7 — चि — चित्.
 577 — 19 — eighth — sixth.
 600 — 9 — गगिवा — गंगिका.
 603 — 10 after ए add श, ष, or स.
 — — 12 for हारद्वन् read हरिद्वन्.
 605 — 2 — मस्तन — मुस्तन.
 — — 18 delc उदर Belly.
 608 — 5 for Brāhma read Brahmā.
 — — 24 — वृषकापायी — वृषाकापायी.
 619 — 1 — तलिता — पलिता.
 — — 18 — कद्र — कद्रु.
 — — 22 — अध्वर्युः — अध्वर्युः.
 620 — 16 — गंक्षामि — गच्छामि.
 623 — 37 — Māghava — Mādava.
 626 — 8 — माड — माड.
 631 — 4 — केन — केन.
 638 — 14 — लक्ष्मेजन — लक्ष्मणेन.
 645 — 11 — वा read वा, and for नौ read नौ.
 — — 15 — fifth — sixth.